6.1

Linceus Spectacles.

Esa. 6.

Videntes videbitis, non videbitis.

Written by *Lodowicke Lloid* Esquire.



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HONI SOIT QVI MAL Y PENSE

TO THE MOST HIGH AND MIGHTIE KING, IAMES, BY THE GRCE of God King of Great Btittaine, France and Ireland, &c.

LONG doubting moſt mightie Prince, either to paſſe my griefe in ſilence moſt ſafe with Pythagoras, or to hazard ſpeech in danger with Caliſthenes, ſith Demoſthenes got as many Talents by not ſpeaking, as Iſocrates had by ſpeaking, And therefore I muſt rather ſtriue more with vertue then accuſe fortune, though more vnfortunate then he that cryed in Ariſtophanes, that he had beene more then a thouſand times vnfortunate, that I may weepe more with Heraclitus then laugh with De-

πετοίχις, πίτταχις δὲ διδάχαχις, ἢ μυριάχις.

mocritus, *and the rather that* Bias *escaped the fire at Prienna,* Socrates *the bullets at Tanagra,* & Zeno *shipwrak on seas: my selfe so vnfortunate that I sinke and suffer piracie on drie ground, with no lesse cause to sob then the Great* Alexander *had to sigh, He for want of children, and I for losse of my children. Whē* Pindarus *had asked himself* τὶ δὲ τὶς τὶ δὲ οὔτις, *who was great then in Greece, not* Aristotles *happy man, not the Stoickes wise man, nor stout* Achilles *in Homer, but they which had store of Owles in their houses in Athens, and they that had Snailes put vp in their chests in* Sparta: *for then* virtus & sapientia testudini cessit; *and so it is in all places, that he that hath not a friēd in court, if he write as many books as* Chrysippus *wrot Oracles, he shall be considered as* Crates

the

the Theban laide downe in his Ephimerides, Triobulum Philosopho, fumũ Consiliario.

Hauing therfore most noble Prince spent my time sub Ægide Palladis *scaling* Pythagoras *letter vntill age, sicknes and pouertie, haue summoned me to yeld my weapons* Principi & Pænatibus patriæ *& to liue now like poore* Lamachus *&* Antisthenes cum pera & baculo, *and as* Hippias *the poore Philosopher learned in his olde age to make socks & slippers: so my self in the like age, learned to make glasses and spectacles: which if I might sell them as deere as I bought them, poore* Irus *should be as rich as* Cræsus, *and he that liued sometime in face of the Sunne in Court, should not now liue as one of Menippus Moates in the moone out of the Court.*

I hope I shall see through my glasse

some honorable friend that will commend my Spectacle to your Maiestie, and to accept them as naked Gymnosophists in their Indian coats, but better glasse then that Athenedorus *gaue to the* Cæsars *in Rome, or that* Simandius *commended to the Pharaos of Ægipt, but of late* Simon Magus *had his glasses abroad placed in Cyclops heades, and thought to do as* Alexadner *did of the moneth Iune in Macedonia, so to make the moneth of Nouember in England to be the merry moneth of May in Rome, some watching secretly vnseene with* Giges *ring for honor and dignite, some ready with* Mydas *hand for the spoyle, and many of them expected for the fift of Nouember in England should be like the Ides of March in Rome. They looke that day to haue*

their

their full triumphes, and to put vp their Tropheſe: but vnus idemque dies alter & albus: *for that happened to king* Iames *in England as happened to* Mardocheus *in* Perſea, *to* Moſes in *Egipt: and to* Lucculus *in* Rome: *for periodes of kingdomes are limited of* God *not to be deſtroyed but by the ſinnes of Kings and kingdomes: let vs then for the fift of Auguſt, for the fift of Nouember* in coronatis conuiuiis coronati canere pœan. *Longing to heare the murther of* Cœſar *in the Senate, and to heare* Brutus *cry liberty out of the Senate.*

Let vs that ſcapt their Kalenders, their Nones, their Ides, their moneths and their yeares, ſacros cannere himnos. *So did the Hebrues ſing phæſah in AEgypt and the Fewes ſang Phurim in Perſia.*

Your Maieſties moſt humble ſeruant

Linceus Spectacle.

THe children of Israel beeing bitten by serpents in the wilderneſſe, complained to *Moſes*; And God cõmanded *Moſes* to ſet vp a braſen ſerpent, that by looking on that ſerpent, they might be healed & helped from the other ſerpẽts. 2. Reg. 18. The braſen ſerpent.

Cities alſo were appointed of refuge, for poore offenders, as ſanctuaries to reſt vntill their offences were further knowne, not for ſuch as *Ioab* and *Adonias*, who were taken from their Sanctuaries, their Temples, and from the Aultar. Ioſhua. 20.

Neither for ſuch as ranne to *Cinna* or *Marius*, to ſubuert their countrey, but as hoſpitals, appointed for ſuch as by chaunce or againſt their will had offended. 3. Reg. cap. 2.

Hence grew the cuſtome with *Pagans*, that ſoldiours that ſo offended, fled either to the ſepulchre of *Theſeus* in *Athens*, or to the tombe of *Achilles* at *Sygæum*, ſo might poore ſeruants that were iniured by their Maiſters, flie to the Statues and the Images of dead Emperours and Kings. Alex. ab Ales.

It was a kinde of lawfull Appeale in all *Iudea*, to

fly to the higheſt court of *Synadrion*, and from all places in *Greece*, to appeale to the Court of the *Amphictions*, in that kinde of order *Paule* did appeale from *Feſtus* to *Cæſar*.

Amphictions.

Many poore Courtiers, whoſe glaſſes are broken, would willing appeale if they knew where, but to the Court is the beſt appeale, for there was one with *Auguſtus Mæcenas*, which fauoured learning and learned men, one *Endimelech* in that wicked court of *Zedechias*, that helped poore *Ieremie* from his dirty priſon, and there was one *Obadiah* in that Idolatrous court of *Achab*, that fed the poore hungry Prophets of God, beeing in want euen in Egipt, there was one *Ioſeph* to comfort *Iſrael*.

3. Reg. 13.

Courtiers muſt wreſtle with fortune, & ſtriue with vertue, *hic labor hoc opus eſt*, they may not excuſe themſelues, and ſay my fortune is too weake to contend with fortune, and my vertue no vertue to ſtriue with vertue, and to ſay *impare congreſſus Achilli*.

But if the Courteors had beene as warie, and carefull as the Bee is by labouring in the Summer againſt winter, prouiding in youth for age; in building their houſes, in prouiding their victuals, & as the hiſtorie ſaith, *politiæ ſtudent & regi ſeruiunt*, they ſhould finde no fault but in themſelues.

Plin. lib. 10. cap 69.

So is it written of the ſilke wormes, of the Locuſts, and of the little Ants, that haue more prouident and naturall care of themſelues, then Man

Rhod. lib. 9. cap. 38

hath,

hath, as *Plutarch* doth write of them in his booke *De ſolertia animalium.*

O quanta infælicitas fuiſſe fælices, how vnhappy is it to haue beene happie, it is better ſometime to be poore with *Ariſtides* in Athens, then to be rich with *Craſſus* in Rome.

So *Themiſtocles* wrote from *Perſia* to his friends in Greece, *periſſem niſi periſſem*, it is therfore all one to laugh with *Democritus* at any kinde of fortune, as to weepe with *Heraclitus*, there is no truſt in Fortunes friendſhip, and therefore tried friends are eaſily numbred.

Miletus beeing asked, why he could not number aboue fiue, anſwered, I can number well, when I can number all my friends. Miletus.

The *Thracians*, that could not number aboue foure or fiue, like *Miletus*, beeing asked, why they were not taught to number more, anſwered, to number our foes were infinite, which no Arithmetick can teach, to number ſo many friends in *Thracia* is much, and ſo it is in other places. Many had bin happy, if they had not bin happy, many had beene wiſe, if they had not beene welthy, & ſo might *Creſus* haue ſaid, had *Creſus* thought on *Solons* ſaying. The Thracians

But this kinde of happineſſe is like *Ionas* gourd, which groweth in one night, and periſheth the next, like that flouriſhing greene baye tree, which flouriſhed for a ſhort time, and decayed at a moment, *At ſors certior, e celo.* Ionas gourde. Ionas. 4.

Elias buckets are euer full and readie to wet the 3. Reg. cap. 17.

Elizeus oyle. barren ground of the godly Courtiers, *Elizeus* oyle is alwaies preſent to fil all the empty veſſels of the poore that cry to God, their glaſſes are euer running.

And therefore let poore Courtiers be as reſolute and ready to laugh at any hard fortune, with Democritus, *Democritus*, as to weepe at any misfortune, with *Heraclitus*.

Let poore Courtiers wreſtle with fortune, and ſtriue with vertue, though farre vnable by fortune, to contend with fortune, and far weaker in vertue to ſtriue with vertue: Rare is that vertue which is not gouern'd by fortune; and moſt rare is that fortune which will be ruled by vertue, *Rara virtus quam non fortuna gubernat.* It is in Kings and Princes ſo to doe, *poſſe*, and *velle*: for *Cæſar* beeing admoniſhed, that hee ſhould not leade his Legions Cæſars ſaying. to *Africa* before winter, did anſwere, as *Lucullus* ſometime did, beeing forbidden to leade his Armie into *Armenia*: For that they were *Atri dies*, I will ſaid *Cæſar*, *Atros illos dies, albos facere*, with the like words anſwered *Lucullus*, and ſo Kings and Princes may doe.

So the greate *Alexander*, being perſwaded by the *Macedonians*: that the whole moneth of *Iune*, was an vnfortunat moneth for the *Macedonians* to Plut. de leg. 1. fight in, I will then, ſaide *Alexander*, make the Alexanders ſaying. whole moneth of *Iune*, the moneth of *May*, but he that ouercommeth himſelfe, ſaith *Plato*, ouercommeth all things, which is more then *Cæſar*, or *Alex-*

lexander could do, *qui se vincit, vincit omnia.*

Aristippus being asked to what purpose do men bring vp their children in learning, answered, that when they come to sit on *Theaters*, to see games & playes, *ne lapis super lapidem sederet*, that one stone should not sit vpon another, and that they might through *Linceus* spectacles see faults. Rhod. lib. 16. Cap. 13.

The like taunt, *Socrates* gaue to one of his schollers, who had his picture well painted on a stone, and said, thou hast beene very carefull to make a stone like thy selfe, but be as carefull (said *Socrates*) that thy selfe bee not like a stone, for so the Prophet saieth, of such as make Images, and Idolls, *Similes sunt statuis & Idolis quæ faciunt*, that they are like the Images and Idols which they make. Laert. lib. 2. Psalme. 115.

O how many men, were then in *Athens*, and in *Roome*, like stones, and how many more now and then in *Spaine*, I wish they were not in great *Brittaine* which do offer, giue & bestow, more money vppon such dead blocks or stones, then vpon the seruants of God in Church, Court, or Cuntry.

Many cry in Kings Courts of *Demosthenes* sicknes called *Angina*. A sicknes proper to Orators, yet a number of naturall Orators, though not brought vp in Vniuersities, that knowe the difference betweene Logique and Rethoricke, *cum apertis & clausis manibus* which haue *mel in ore, & verba lactis*. Angina, the sicknes of Orators.

This sicknes must be healed with *Demosthenes* medicine out of *Harpalus* purse *silendo non loquendo*

Argentina the sickneſſe of Lawiers

Some are ſick in Court of *Argentina*, a ſicknes that followeth Lawiers, much like to the kings Euell, which cannot be healed without the Kings hand on it, or *Midas* finger touch it, all muſt bee gold that they handle.

Argentantina.

And there is another kinde of ſicknes in Court called *Argentantina*, of which ſickneſſe the Phiſitians cannot heale themſelues with Antimonium or Mithridat, though it be a kings medicine, but they moſt ſeeke out *Anulum gigis* who while they weare that ring on their fingers, they ſhall be healed of any ſickneſſe whatſoeuer: Then they may write as *Menecrates* did to *Philip* of *Macedon*, for they are more proude for making one whole, then ſorry for killing a thouſand.

But if theſe ſick Flatterers in Courts, were opened by Chyrurgions, many ſhould be found to haue heary hearts, as *Ariſtomenes* hart was found in *Athens*: And ſome other hearts (being opened) ſhould be found full of thornes, as *Harmonigenes* heart was found in *Sparta*, and ſome ſhould be found like *Lu. Enobarba* in *Rome* that ſhould not only haue braſen beardes, but alſo Iron faces and leaden hearts.

Rhod. lib. 11. cap. 40.

Flattering Glaſſe.

Cunning flatterers muſt haue in Court two faces, as *Ianus* had, and as many foreheads as *Cecrops* had. And I doubt very much, as many hearts as the Partriges of *Paphlagonia*, of which *Theophraſtus* writeth, and yet litle enough to pleaſe all humors in Courts, yet in their flattering glaſſe they

they ſhall ſee much, and more then in any glaſſe elſe beſides.

And therefore theſe kinde of flatterers may be well compared to *Quadrigemina Porta* a gate in *Rome*, where ſome ſuch flatterers, at any time might enter in, and goe out at pleaſure.

But the poore lame Cripple could flatter none of the Iewes in thirtie eight yeeres, although he lay hard by the Poole *Bethſeda*, to help him into *Bethſeda*: Northe poore blinde man that cried to Chriſt, Thou ſonne of *Dauid*, could haue one to ſpeake to Chriſt for him, but all bade him hould his peace, none of thoſe company that then followed, might ſay with Iob *Oculus fui cæco, pes claudo & pater pauperum.* Of all ſuch flatterers *Alexander Seuerus* the Emperour would often ſay, that *Hanibal* might paſſe more eaſily, through the hard Rocks of the Alpes into *Italy*, then Truth, *in tanta Adulatorum turba* to the eares of Kings in Courts, ſo rare a vertue is Truth in Courts, that the glaſſe of truth is ſooneſt broken in Courts, *Ariſtippus* glaſſe is more vſed in Courts then *Solons* glaſſe. Ioan. 5. Iob. 29.

No glaſſe in Kings Courts hath beene more noyſome, well proued in all Hiſtories, then the glaſſe of flatterers, *placida loquentes, praua ſtruentes*: for ſweete and pleaſing ſpeech, with *Ariſtippus* in Courts, are more accepted, then true or profitable ſpeech with *Solon*. Ariſtippus Glaſſe.

And therefore theſe flatterers are like to *Penelopes* Geeſe, of which ſhe dreamed that they came to her

4. Reg. cap. 4. her Hall to peake her wheat in the absence of *Vlisses* or rather like the foule Stymphalides, which came to the *Arcadians* to deuoure their corne: yea they might be likened to *Belus* Priests which made their bellies *Camiterium ciborum*, and made *Nabucadnezar* beleeue that God *Belus* eate vp all his meate, and dranke out all the wine.

Penelopes geese Vlisses draue. But *Vlisses* draue all *Penelopes* geese out of *Ithaca*, *Hercules* slue all the rauening Harpies that deuoured the corne in *Arcadia*, and *Daniel* chokt God *Belus* and slue all his flattering priests.

Diogenes being asked what kinde of wilde beast were worst, saide, that in the mountaines, Lyons and Beares; in Cities, Sycophants and Flatterers: and againe being asked what is the most daungerous beast vpon the earth, among wilde beasts, a Tyrant; among tame beastes, a flatterer.

The Popes Calender, the Turkes Alcoran, and much of the Iewes Talmuds: the first furnished with *Legions* of lies, the second with Turkish fables, the third like proud Pythagorians Αὐτὸς ἔφα. All three so full of flatterie that the Popes foote must be kist, *Dyonisius* Turkish heeles must be spoken vnto, and the proud Rabbins will not be contraried.

Flatterers follow Courts. There wanted no flatterers in Court with *Absalon*, against the King his Father, nor with *Adonias* against his brother *Salomon*.

Balaac King of *Moab* was not so well pleased with *Balaam*, to praise *Israel* so much, though *Balaam* spake

they ſpake truth as God cõmanded him, neither did *Balaam* honour *Balaac* as he did before, *Cum placenta ſibi verba dixiſſet*, that alſo was the cauſe that *Achab* hated *Micheas* the Prophet for telling truth: for had *Micheas* flattered *Achab*, as the falſe Prophet did *Zedechias*, and ſay with *Zedechias*, *His Syriam ventilabis, donec deleas eam*, *Micheas* had not not bin put in priſon, & fed with bread and water, & the cauſe why *Zacharias* was ſtoned to death, was for telling truth to the King and his Nobles. 2. Paralip. 18.

Miſerable is that Court, where truth may not be ſpokẽ, *Verum ſilere, aurum ſepelire eſt*, truth muſt lead the way to him that ſaith *Ego ſum via, veritas et vita.*

What infected *Salomon*? flatterous women, *Amonites, Moabites, Sydonites: Pharaos* daughter. 3. Reg. 11.

And would haue infected *Moſes*, had not *Moſes* fled from Egipt, where hee was adopted ſonne to *Thermutis* daughter, and heire to King *Pharao*, and maried to King *Tharbis* daughter, & heir of *Æthiopia*, left both the kingdomes due vnto him, and fled from ſuch idolatrous nations with his glaſſe vnbroken, and vnſtained. Exod. 2.

And as *Abraham* was commanded to depart frõ *Vr*, among the Chaldeans: and appointed the firſt father and preacher of the faith; So was *Moſes* appointed to be the generall captaine, & deliuerer of his people Iſrael. Let the cleane be kept from the vncleane. Geneſ. 12.

The glasse of Trauellers.

THe glasse of Trauellers, after they had consumed their time in diuerse kingdoms and countries, to learne languages, & to see fashions and maners of diuerse Nations: Then home with the prodigall Sonne, they returne to their country, loaden with strange sights and wonders in greate pouertie.

One commeth from *Scythia:* where he saw black snow, ye must beleeue him, if *Anaxagoras* say so; another from *Armenia*, where he saw red snow, another from some Yles in *Persia*, where trees beare woole, and other trees beare gourdes.

Hielfild. cap. 10. de aquis.

Some come from *Cypres*, where they saw brasse sowed like corne in the earth, and growne like brasse out of the earth.

Some saw where vines bring forth *candida folia ex puro auro*, white branches, and leaues of pure gold, caried as great presents to Princes and to Kings, and yet they could carie not a leafe, nor a braunch home with them: to shew such wonders in their countrie, to their friends, to be short, they saw with their eies more then *Plinie* wrote with his pen, and yet left no monument behind them, as *Plinie* did.

Strange sights of trauellers.

But if Trauelers had seene what they might haue read: They should haue seene greater wonders.

Exod. 14.

Where *Moses* walked in the bottome of the sea, where

where *Elias* was carried in a fiery charriot into the Ayre: for so *Chrisostome* cals *Moises, viatorum in mare, et Elias aurigam in Aere*, no doubt Sathan was amazd to see *Elias* in a fierie charriot, drawne with fierie horses in his region, he is the onely traueller in the aire, in the seas, in the earth. 2. Chron. cap. 2

The Diuell is the great traueller.

So a great rich man at his death told his friends that he was willing to die, but that hee feared theeues which lay in ambush in the middle region among the clouds for him, that is, that great thiefe that was cast downe from heauen with millians of theeues with him.

Againe where *Enoch* was taken vp aliue in his bodie into heauen. Farre greater wonders then to trauell to see where *Vulcan* fell from heauen to earth in the Ile of Lēnos: where *Vulcan* was so crushed by his fall, that hee euer after went lame. That *Cicero* called him *Claudum deum*. *Homer* saith that a whole day was *Vulcan* in falling downe to the earth from heauen.

Vulcan fell frō the heauens to Lemnos.

Homer Ilia. 10.

One of the maisters of Israel a great Rabbin of the Iewes, hearing that *Abbacuck* was caried by the haires of the head from Ierusalem to Babilon with a messe of pottake in his hand to *Daniel* being in prison with the Lyons, made but a scoffe of it.

Ieron. in Daniel.

Ezech. cap. 5.

And againe hearing that *Ezechiel* in like sort was caried from Caldea into Iudea, *Derisit hominem*, & tooke it for fables, and thought it more wonderfull and straunge then to heare Pismiers to bee as bigge as Elephants, or the foot-steps of *Hercules*

Lucian Var. hist. 1.

and *Bacchus* to be as bigge as an acre of ground.

Old Philosophers great trauellers.

Some Philosophers also haue trauelled as *Pythagoras* to the priests of *Memphis*: *Apollouius* trauailled to *Persia*, to see and to heare their *Philosophers*, and their *Magi*, from thence to *Scythia*, to the *Massegits*, and to the Indians, to heare and to see *Hiarcas* sitting in *suo aureo throno*, reading Astrologie to the *Brachmans*.

Hiarchas.

Plato.

Plato vt qui magister erat Athenis, hee that was Maister in *Athens*, trauelled from Greece to Egipt to become a Scholler, to learne and to augment his knowledge to profit his Country, these and many others trauelled to *Ethiop*, & to all parts of the world, to see *Tantalus* well, to heare *Gymnosophists*, and to see the golden table of the Sonne in *Sabulo* Ethiopiæ.

Gymnosophists

But of all good and great trauellers, *Paule* the Apostle, *Magister gentium*, better taught and instructed to teach others, then all these philosophers: After he had trauelled to Arabia, to Damascus, and to all kingdomes and countrys, to teach Christ, both to the Iewes and to the Gentiles, he trauelled further to the third heauens, where hee saw more wonders then were seene in Sir Thomas *Moores* Vtopia. He trauels well that striues to the narrow way, to that rich India where that welth is most sure & safe (said *Antistenes*) that can in Shipwrack swim through seas to land, that can frõ fire scape free frõ burning, & frõ Bullets, scape Battering, so *Zeno* escaped shipwrack, and caried all his wealth

Paule.

Laert. de vita Philos.

wealth with him, so *Socrates* escaped the bullets at Tanagra, and Bias the fire at *Prienna*, so that each of them three might say one sentence, *Omnia mea mecum porto.*

So can not the Marchant say, though hee brag much of many ships vpon the seas, yet as the philosopher said, *sua felicitas è funibus pẽdet*, his wealth hangeth on cables. Cic. Tus. quest. lib. 5.

So cannot the rich couetous Niggard say, which possessed his wealth, *quasi suis vinctus catenis*, and maketh hast to be rich, when in truth *ad vltimum nil, nisi lenta fælicitas.*

For if fortune and vertue bee ioyned together, and waighed together in *Critolaus* ballance, it shall be found as *Critolaus* did, who waighed *bona animi, et bona corporis* in one ballance, and found the one like *stellæ in radio solis*, the other *quasi sol ipse splendore virtutis.* Cic. de finit.

So it may be said of the Ambitious that builds towers in the aire, whose nature is more agreeued to see one man go before him, then reioyce in a thousand that followe him, one *Mardocheus* troubled *Hamans* minde more then all *Persia* could please. Esth. 3. 4.

Some great men ambitious among the Iewes, tooke vp *Moses* and *Aaron*, saying you extend too much of your selues, ye Sons of *Leui, Cur eleuamini super populum Domini.* Num. 16.

For that they were the best Tribe amongst the *Israelites*, but such God euer raised and furnished

with wisedome and vertue, to be stars and pillers of his people in his Church.

Aristoph. in Ramis.

The Greeks hauing diuerse such ambitious men in euery Citie of *Greece*, *Aristophanes* brought in a commædie *Pericles* from hell, to admonish the *Atheneans*, *non oportere leonem in vrbe nutriri*, yong Lions must not be nourished in *Athens*, and therefore great rich & noblemen must be bridled, from hauing too much honour and power, lest thereby, they bring *Solons* lawes to *Dracas* lawes.

Solons lawes.

The like we reade that *Priamus Deiphobus*, and many other Greeks and Troians were brought in vpon a stage, vgly, guastly, and bloudy to perswade men that liue ill, to liue better by the terrible and horrible sights of such great men, beeing dead, & in hell punished, *Exempla magis mouent quam verba*, and therefore I wish such were plaid on their stages in London, and not such wanton lassiuious &c, I wish it were before Kings in Courts.

The rich man in hell.

The rich man in hell, requested *Abraham*, to send one from the dead to tell his brethren the tormts and paines he was in, and though it was told him by *Abraham*, that they had *Moses* & the prophets to instruct them, but that was nothing to be beleeued in respect of the other.

Diodor. 2.

Satyrs.

Yet many trauel to *Africa*, to seeke out the Ile of *Satyrs*, and become *Satyrs* thereby, many trauels into *Arabia*, to seeke out the Ile of Serpents and become *Serpents* thereby, and many trany trauels to all parts of the world to seeke out

pur-

purgatorie, and are become papists thereby, each of these haue their glasse in their hands, to finde their way and yet misse it.

The glasse of Hunters.

Tirus a Greeke Author in describing the natures of diuerse nations, in warres the Athenians to be sea souldiers, the Lacedæmonians, land foot souldiers, the Thessalonians horse men. And for that the people of Creete are most giuen to hunting, and hunting much resembling warres: For the cry of hounds are as sweete musicke in Creete, as the cry of souldiers in Assiria: For if the crie of souldiers were altogether consonant and agreeable, *ad primum e ingressum cum hoste*, the Assirians were animated, and assured by the couragious crie of the Soulers to haue victorie, but if they were dissonant and not agreeable, the Assirians doubted of some faint-hearted souldiers: for it was the onely cause why *Cyrus* willed his souldiers after sacrifice done to *Castor* and *Pollux*, to sing warlike songs, with loud instruments, lest they should bee terrified with the horrible cry and clamor of the enemy.

Athenians.

Lacedemonias

The cry of soldiers and the cry of hunters must be alike.

Songs of warre and sacrifices.

So the Lacædemonians not with trumpets, as the Romans, nor with drums, kettles, pots, and pans, as the Parthians did, but with flutes and soft sweete

ſweete muſicall inſtruments ſing martiall ſongs, and dancing in their armours.

Ioſhua. So was the commandement of *Ioſhua* to his ſoldiers after they had gone ſeuen times about the wals of Iericho, to ſound the Rams hornes, and to ſhout with a lond crie. And *Gedeon* to his ſouldiers willed them to breake their pitcher pots, and to make a ſudden loud crie, and ſo to ſet on the enemies, ſaying, *Gladius Dei, & Gedeonis.*

Iericho.

Iud. 7.

So the hunters iudge of their games by the conſent and diſſent of the crie of their hounds: For by the diſſent of the crie, they reſemble the Ethiopian ſouldiers, who withall diſſonant crie, and horrible houlings enter the battell.

The Ethiopian ſouldier.

The old Gauls. So the old Gaules with raging and furious clamors without order ſet on the enemy.

So ſome vnskilfull hunters, that cannot recall their hounds, being at Counter, that knowe not how to put them to the right ſent againe, no more then an vnexpert Captaine can vpon the like diſorder, know to inſtruct his ſouldiers.

Well therefore is hunting compared to warres, and the hunters to ſouldiers. It ſhould ſeeme that *Alexander* the great loued hunting well, who gaue King *Porus* a Kingdome for a hundreth and fiftie Indian dogges: For *Alexander* brought nothing out of India but dogges and Elephants: For *Alexander* left many of his ſouldiers in India.

Alexander. Diodor. lib. 17. Biblioth.

Haniball. *Hanibali* alſo loued hunting: For he hunted ſeuenteene yeares in Italy for Romes ſake: For by hunting

hunting *Hanibal* got Tarentum and Capua.

Mithridates a great hunter, who for forty yeares kept wars with the Romans, vſed hunting for chiefe exerciſe in wars: For the cry of his hounds was as ſweete to King *Mithridates* in Aſia, as the neighing of a horſe to Darius in *Perſia*, the one ſaued himſelfe (by hunting) from the *Romains*, the other by the neighing of a horſe, became King in *Perſia*. Mithridates a great hunter.

The loue of dogs, compared with the loue of men, it is probable, that ſome dogs lept into the flame of fire to be burned with their Maiſters, ſome haue dyed on the graues of their dead Maiſters, & ſome haue drowned themſelues, with ſwimming after their Maiſters. The loué of dogges.

Therefore the old *Romans* couered their houſehold and country Gods, with dogs skinnes, trimd and deckt with ſundry, and diuerſe kinds of Garlands, made with ſweete flowres & franckenſence, and placed them in their gates, porches and gallaries, to watch and guard their houſes from theeues and robbers. The old Romans.

In the Temples of *Minerua* in *Achaia*, and in the Temple of *Iuno* in *Samos*, dogs were kept with better truſt to be watches, and guards of their Tẽples, then men: for feare of Sacriledge. The Temples of Minerua & Iuno. Alex. ab Alex. lib. 1. cap. 3.

Maſiniſſa, King of *Numidia*, had dogs for his guard, to watch in the next chamber to his Bedchamber, ſuch was *Maſiniſſas* truſt to dogs, though he had 54 Sonnes, and a large kingdome, all the val. Max. lib. 9. cap. 13.

Romans his deere friends: yet esteemed more the biting and barking of dogs before all.

The loue of Dogs to their Maisters.

It would be tedious to write examples of Dogs, for *Cymon* the great Captaine of *Athens*, had a dog that loued him so well, that he dyed in prison with his M. *Zantippus* as great a Captaine as hee in Sparta had a dog that loued him so well, that hee swam after his Mr. from *Sparta* to *Salamina*, where the Dog dyed for wearines, and his M. buried him.

In Africa Dogs worshiped.

In *Africa*, a dog was worshiped, and had in such reuerence, that they did gouerne and rule their common weale, by the motion and gesture of a dog, so did they in *Ethiopia*, prognosticate and cõiecture things to come by their dogs, euen in the like manner, as the *Arabians* and the people of *Caria*, by flights of foules, and the *Romans* by lyuers of beasts.

Osyris.

But to conclude, dogs were so esteemed in kingdomes and countries, that *Osyris* the great King of *Egypt* displayed a dog in his chiefe Ensigne in wars and the Emperour *Heliogabolus* was caried in his Triumphs, by foure great dogs.

The glasse of Soldiers.

The bragge of Souldiers

THe crie of the valiant soldior, that he was in as many set battels as *Marcellus*, which was in 39 battels, in as many combats as M. *Seruilius*, which was in 23 combats, & in as many victories as *Cæsar* himselfe, which wan 52 victories.

Thi

This ſoldier cryeth, that he ſerued ſuch great Captaines, which were moſt famous, and though they come lame and maihemed home, yet it doth them good to remember the victory in beſieging ſuch a Citie, and of their fighting on the ſeas in ſuch a place, there eſcaping of the bullets, that it doth ſollace the Soldier to cry with *Eneas, hæc olim meminiſſe iuuabit.* Eneas ſang to his Souldiers.

You muſt not take from the ſouldier his valiant mind, his martiall actions and exployts in warres, for the ſouldier will bragge as his Captaine: for as *Nabucadnezar* ſayd, What God can take *Sidrak*, *Myſael* and *Abednego* out of my hand, ſo *Rabſaſes* his Captaine will ſay, What God will or ſhall defend any kingdome from his maiſter. Eſa. 14.

And as *Demetrius* ſpake to *Ionathan*, Learne, and know of others who I am, *Quia mecum virtus bellorum eſt.* Demetrius. 1. Macab. 3.

The ſouldiers of *Benhadad* will ſay as he ſayd, that the duſt of Samaria is not enough for euery ſoldier of *Benhadad* to take a handfull; For if the gods of the mountaines will not fight with him, the gods of the valleyes ſhall. 3. Reg. 20.

Another Captaine crieth out like *Seron* againſt *Iu. Machabeus*, ſaying, *Faciam mihi nomen*, I will get me a name on *Iudas Machabeus*.

Another like *Gaal* with the like proude crie, What is *Abimelek*, and what is *Sichem*, O I would I had ſome ſuch ſoldiers with me at my command. So *Pyrrhus* wiſht and *Marius* would haue Romane proud braggers.

souldiers, *Non calones, non iactatores*, take away the brag of a souldiers seruice, take also his reputation and life away.

The Thracians

And therefore amongst the Thracians, which brag that *Mars* was borne in Thracia, their greatest glorie and fame was to haue cuts and wounds on their faces and bodies, thereby to be knowne valiant souldiers.

The Lacedemonians called Comati milites.

But amongst the Lacædemonians it was not so, for their souldiers kemd the long haires of their heads and beards: and therefore they were called *Comati milites*, which when the Captaines of Persia saw *Leonidas* souldiers at Thermopila so deckt and so trimd, *Velut desides & ignauos habuerunt*, but they iudged otherwise of them before the battell was done: For that 20000 Persians were slaine by 300 Lacædemonians, who came with sweete flutes and soft pipes.

Lawrel crowns.

And the Souldiers therefore in Macedonia sit crowned with Lawrell by the Law of *Alexander* the Great to see Games and Plaies in the best places and highest roome of the Theatres.

Golden girdles

In Persia the souldiors haue golden girdles giuen them by the Law of *Cyrus*, to animate the soldiors to fight for their countrey.

Siluer laces & golden fillets.

In Greece they had siluer laces and golden fillets to trim vp the haires of their heads, and therefore were the Lacedemonian Souldiers called *Comati milites*.

In Rome the Souldiers haue diuers and sundry kinds

kinds of Crownes, golden Chaines, Bracelets, and Rings, in reward of their Seruice. Some had Crownes for saving of Cities, made of *Ex querna fronde*, of Oken bowes. Another sort had *Coronam Obsidionalem*. made *ex illo gramine* of that grasse, where the Citie stood, by remooving of Sieges, or otherwise. Chains, bracelets and rings.

Such a Crowne had *Fabius Maximus*, which by delayes wearied *Hanniball* out of Italie, and saued Rome. The like honour happened to *Lu. Sicinius* in the first African Warres: And the third, to *Cneius Atinates*, in *bello Cimbrico*, in the Cimbrian Warres. Fabius Max.

In Greece *Themistocles* had *Coronam Oleaginam*, and a golden Chariot, for the saving of Greece from the Persians. *Milciades* for his victory at Marathon had his picture in the Port Pucile: And *Dion* for saving Syracusa from *Dionysius*, had *Coronam auream*. Reward and gifts in Greece

But now neither in Persia, in Sparta, in Athens, or in Rome, or elswhere, the Souldiers haue nowe no such siluer Fillets, nor such Bracelets of Gold, no golden Girdles, or any other Militarie rewards for the crie of Souldiers.

Onely of this, Souldiers may bragge of some watch-word called *Tesseræ militares*, which great Captaines vsed in great Warres, as in Persia, the watch-word of *Cyrus*, in many battels vsed, *Iupiter belli socius*, or of *Cæsars* watch-word, who vsed sometime *Fælicitas*, sometime *Victoria*, for that *Cæsar* Watch words of souldiers. Cyrus Watch-word. Cæsars watch-word.

was himselfe in fiftie two set battels: and therfore vsed many watch-words, which *Cæsars* Souldiers made great account of, after *Cæsars* time.

Least I should vse too often *Tautologia*, for that I remember I wrot of *Pompey* the great, for his great victories in Asia, Affricke, and Europe, three parts of the world was cõpared to *Alexander* the great, whose word was *Hercules inuictus*, yet his Glasse brake on the sands at pellusium, in Egypt.

Pompeis glasse broke at pellusium.

Plut. in Pomp.

Antiochus, surnamed *Soter*, vsed this for his watch-word to his Souldiers in his warres, *aduersus Galatas, bene valere.*

Antiochus.

These many watch-words shall suffice to solace Souldiers in their crie.

So likewise may poore Souldiers weare their great Commaunders and Captains cullors, as the Aethyopian Souldiers weare white cullors, the Thracian Souldiers russet cullors, the Africans puke cullor, the Samnites pied or partie cullors, the Lacedemonians vsed Scarlet cullors, and the Persians red cullors: For such cullors ware great *Artaxerxes* King of Persia, in field against his brother *Cyrus*, and *Cyrus* Souldiers ware white cullors in the selfe-same battell against *Artaxerxes*: but the most of these Nations their glasses were bruised and broken at that time.

Ethiopiam soldiers of the cullors of diurse and sundry maner in warres.

Artaxerxes cullor.

And so may any Souldier now weare any cullors, if it be but in Ribbands or Laces about their neckes, to remember and to honour valiant and warlike Nations, and to satisfie their owne valiant

Cyrus cullor.

and

and noble minds, and to stop their cries, in steede of deserued rewards.

And yet somewhat more for the honour of soldiers, in whom appeared some naturall grace and Maiestie, to moue people, both to loue and honor them aswell in forraigne countryes as their owne, as *Scipio Africanus* the elder had such grace with King *Antiochus* the great, that he ruled more in *Asia*, then *Antiochus*, & *Scip. Emilianus* with King *Massinissa* in *Africa*, so greatly honoured and beloued, that at his death he gaue the kingdome of *Numidia* to *Scipio*. Plut. in vita Scipio Emilianus.

So *Paulus Emilius* with the *Macedonians*, & *Pub. Rutillius* though banished from *Rome*, yet so much esteemed in all the Cities of *Asia*, that hee seemed rather to make his triumphs in *Asia*, as the history saith, that *Maius Triumphare quam exulare videretur*. Pau. Emilius. Sen. epist. 81.

Q. *Metellus* could haue no greater honor giuen him by the Senators, then when the table of his creditors were shewed to the Senators that they refused to looke on it saying, *non in Tabulis, sed in vita Metelli respiciendum*. Q. Metellus. Cic. ad Atticum. 1.

The like reuerence and honor was alwaies giuen *Marcus Cato* that whereseoeuer hee went, or whatsoeuer he said in the Sennate house, or to the people abroad, it was esteemed, *ac vox cuiusdam numinis*, with great admiration. M. cato. Gell. 4, cap. 15.

It is so written of *Zenocrates*, that when he came as a witnes in a cause before the Iudges *Areopagites* Zenocrates credit.

in

in Athens, to lay his hand vppon the altar to take his oath, the Iudges with one voice said, *in tanta tanti viri sapientia*, needs no oath.

C. Marius Silla and Cæsar as great foes as frends to Rome.

C. *Marius* is not to be forgotten, for that in his seauenth and last consulship in *Rome* (although an old man, and in much miserie,) forsaken of all his friends, and left naked without weapons, yet had such Maiestie, then in his countenance, that the Executioner, an enemy of *Marius* (being a *Cymbrian*, whose nation *Marius* much grieued) being sent into a priuat house, close shut, at *Minternum*, to kill *Marius*, at the sight of *Marius* threw downe his weapons and fled, as *Marius*, *Silla*, and *Cæsar* were like *Scipio* to aduance *Rome*, but againe like *Hanibal* to plague *Rome*.

The grimme countenance of Marius.

What can be more said then of the greatnesse, and Maiesty of a soldier, yea in the meanest soldier in the field, that though *Octauius* countenance seemed so great at *Actium*, yet no greater then M. *Perpenna*, who beeing made a Consul, before hee was a free Citizen, discharged his Consulship, as fullie as though he had gone through all Martiall offices in the field, and did more the *Lu. Varro* the Consul at the Battell of *Cannes*.

M. Perpenna.

Such soldiers were sought for and made much of by *Marius* & *Pyrrhus*, whose opinion was to haue strong tall men of great stature: that were able to carie their helmets on their heads, their targets on their armes, their swords on their sides, their peeces on their shoulders, and their viands on their backs,

Front lib. 3. cap. 1.

Viget. 3. cap. 1.

backes, which to carrie, said *Cicero* to an olde Romane souldier, was no heauier then to carie *humeros, lacertos, manus, &c.* Cic. Tusc. 11.

So the old Germanes vsed their souldiers to carie vpon their armours *Cibaria ferramenta*, and such militarie munitions as were necessary in wars, and as the Romanes then vsed painefull exercise, *Currere laborare & pondus portare*, to runne, to labour, to suffer the Sunne in their faces, and the dust in their eyes. Apud Salust.

So saith *Marius*, *munditias mulieribus labores conuenire viris.*

Among the Greekes it was a prouerbe, *Dij bona laboribus vendunt*: the gods make sale of labour to men.

Then Rome esteemed Romane souldiers, when *Scipio African* and such had their Images and Statues set vp in the Capitol, in the Oratorie, and in the Market place, but within a while after, *Plus Calonum & scortatorum quam militum*, saith *Lipsius*, followed Romane Captaines. Valerius Max. lib. 4. cap. 1.

But as warre to the most part is miserable, so to other some auailable and famous: so for a time it was to *Xerxes*, who gathered all the Princes of Asia to go against the Grecians, told them, that hee sent for them, not to be *Xerxes* Counsellors, but to obaie *Xerxes*, *Vobis magis parendum quam suadendum est.* Herodot. 7.

Haniball as insolent as *Xerxes*, after his great victories ouer the Romanes at Cannes, admitted no Polyb. 3.

ſoldier, no Citizen to come to his tents, neither did he anſwere any Captaine, or to any man elſe, but by an interpretor.

Put. in vita. The inſolencie of *Alex:* the great, exceeded far *Xerxes* or *Hanibal*, he would be called the Sonne of *Iupiter*, refuſed his *Macedonians* maners & lawes, & would be apparelled in *Perſian* garments, but *felicitas impiorum inſtar puncti*, whoſe life and felicity, in life is as britle glaſſe, theſe be they that thinke their heads touch the skye, and looke ſo hye, that often they fall downe to a ditch with *Thales*, theſe

Iob. 20. be they of whom *Iob* ſaith, *ſi caput nubis tetigerit, cadit tamen in ſterquilinium.*

The great Turke. *Tamberlane* the Scithian, that had the great *Turk* in a cage, like a dogge vnder his table.

Saphor the Perſian King, that had the Romaine

Valeranus. Emperour as a block to mount on horſeback.

And *Seſoſtris* the Egyptian that had foure Kings to draw his Charriot, theſe made no more of men, then *Menippus*, who thought men to be moates in the moone, if their glaſſe had beene cleare, they ſhould haue ſeene *quam vita vitrea ſemper fortuna fuit*: theſe had not *Linceus* Spectacles on.

Marius glaſſe, Had *Marius* kept his glaſſe cleare, hauing beene ſeauen times Conſul in Rome, hee might haue ſeene what good he did to Rome in the time of *Scipio*, and what harme he did to Rome, in the time of *Silla*.

So might *Silla* after *Marius*, ſo might *Cæſar* after *Silla*, after much good ſeruice to *Reme*, beeing Romans,

mans borne, and not after to harme Rome more then *Hanibal* a sworne enemy to Rome, but they wanted *Linceus* Spectacles. Foes & friends to Rome,

For these warres were not iust warres, and therfore not necessarie *illa pia arma* (saith *Tacitus*) *quibus nulla spes nisi in armis*, it is the nature of all tygrish Tyrants to reioyce in blood, not waying *cælestia numina sed terrestria nomina*, esteeming not heauenly names, but terrestrial fame, & to bé called *reges magni reges maximi, et reges regum*, great Kings, & Kings of Kings, *quorum nomina magis acerba quam diuturna*. Tyrants spectacles.

These be like swift riuers, which run themselues quickly dry by too much vehement motions, and some such there be like standing pooles which do stinck and putrify for want of motion.

Hard by the Citie *Hierapolis*, in a valley there is a place called *Os plutoniũ* like *Auernus* in *Cãpania* of Poets fained to be thentrãce vnto hell, both the places so putrified and so corrupted, that the fouls that flee ouer them, fall downe dead into them, & the water that comes nigh stinkes, *vnda fluens sordibus terræ inficitur*. Eneas siluius.

The riuer of *Hypanis* in Scythia, beeing sweete & pure of it selfe, yet when it toucheth any part of *Exampius* riuer that is beeter, it is also by the same infected & made bitter, *aliquid mali propter verum malum*. Plin. lib. 7. cap. 2.

But neither earth, water, nor aire is more infected or corrupted one by another, then one man is

infected by another in qualities, in nature, in religion and in faith, *qui tanget picem &c.* and therfore good men muſt depart from the tabernacles of *Dathan*, and *Abiran*.

Homer the ſalt of Greece.

And therefore *Homer* the ſalt that ſeaſoned all Greece, & fild all their ſtages and Theators, not only with comædies of the quick, to make men acquainted of the differēce between vertue & vice, but alſo with Tragedies of the dead to moue terror & feare among men, ſometimes brings *Vlaſſes*, ſomtime *Pericles*, and ſometime brings in *Agamemnon* and *Achilles* to inſtruct Greece from daungers to come: by dangers paſt, renued & plaid vpon their Theaters, as in the glaſſe of trauell is more mentioned, he had *Lynceus* Spectacles, and ſaw the diſcord of the Grecians before Greece was knowne,

Homer properly named Meleſigenes.

and yet *Homer* was blinde, ſo was *Iacob*, and yet *Iacob* could foreſee, and propheſy the liues, and the ſucceſſion of the twelue tribes.

The plowmans glaſſe.

THe greateſt commanders & Gouernours appointed of God to Iudge *Iſrael* as kings, Iudges, Prieſts and Prophets, were ſuch poore men as *Moiſes*, *Saule*, *Dauid* and the like, who were heardmen & ſhepherds.

In

In such poore men, God was euer pleased, euen from *Noah*, of whome God said, *te iustum vidi, Abraham* a poore man the Sonne of an Image maker, amongst the *Chaldeans*, whom God so blessed, and in whose faith and seede, all the elect of God are blessed. Gen. 7. Gen. 12.

Iacob the Patriarch, went so poore a man ouer Iordan to Mesopotamia, but with *pera & baculo*, a staffe in his hand, and a wallet on his back. Gen. 28.

These and such like became so great in Gods fauour, that sometimes with such victories, and sometimes with such miracles, that all the Kings of the Earth trembled at the names of these heardmen & shepheards, while they cryed to God, and called on God for helpe, their glasse flourished and continued.

In all Countries, poore and verteous men, were the first founders, and the glory of their countries, as it should seeme both in *Athens* by the building of their famous Court *Ariopagus*, couered with straw, at the first, *et per humilia tecta Capitolij, et casem Romuli*, and by the simple building of *Romulus* house the capitoll, and by such other poore buildings, that from the plough, poore husbandmen, as *Cincinnatus* was forced frō the plough to be Cō sul in Rome, and as the history saith, *cur cesso nominare bubulcos*, called to be Magistrates and officers in Rome, and from the name of the poorest men, the greatest families in Rome descended as *Publicolæ, fabricij, Scipiones, Emilij, Curij*, and other such, *quibus* Val. Max. lib. 4. cap. 4. Plowmen. Alex. ab Alex. lib. 3. cap. 11.

quibus paria robora virtus aluit.

Then poore men were cried for, and meanes made to find out ſuch poore wiſe men, as were fit to rule and to gouerne, *Tunc fuit laudata paupertas*, when they made two Temples in Rome, the one named *Templum paupertatis*, the other called *Templum pietatis.*

Temples for pouertie made.

Then the Emperours of Rome had the Image of Fortune in their Galleries, of glaſſe, but it was made of ſuch brittle glaſſe, that ſtill it was broken.

When *Iulius Cæſar* and *Mar. Craſſus* were both at one time Cenſors in Rome, ſweete Oyle and ſtrange and forraine Oyntment were by lawe forbidden in Rome to be ſold, the example thereof came frō the Lacedemonians, who baniſhed ſuch daintineſſe from Sparta.

Iu. Cæſar.

Then *Epaminondas* flouriſhed in Thebes, more by his pouertie then by his wealth: then *Ariſtides* might brag in Athens more of his iuſtice, then of his money: it ſo proued true, that at their deaths they were not able to marrie their daughters: then *Epaminondas* ſaid, *Nunc veſter Epaminondas naſcitur quia ſic moritur.*

Plut. in Ariſtid.

Ptob. in vita.

That noble poore man *Lamachus* being elected to be chiefe Gouernor of Athens, was forced to borrow money of his friendes to buy him ſuch a cloake as was fit for ſuch a place.

Lamachus.

It ſhould ſeeme that pouertie was much accepted in thoſe dayes, both in Rome and in Greece, when

when *Themistocles* wanting money to performe some seruice to the Athenians, tooke two poore Gods with him out of Athens, the God of necessitie and the God of Counsell, and went to the Isle of Andria, either to begge or to borrow some money for those two poore Gods sake, as the Iesuits and Seminaries did sometime in England: But the Magistrates of Andria answered *Themistocles*, that they had also the like two Gods in their owne Countrey, the God of pouertie, and the God of Impossibilitie, that did commaund them to the contrary. Plu. in Themist. Begging Gods.

But within a while after, poore men were cast off, and reiected both in Rome, in Athens, and in all Greece, when 30000. Archers came with *Agesilaus* from Persia to Greece, when the wealth of Asia was brought by *Scipio* to Rome, thē the Owle in Athens, the Snaile in Sparta, and the Oxe in Rome were turned into Elephants of India. Pouertie. Plut. in Agesil.

Then *Templum paupertatis & Templum pietatis* were remoued from Rome, *Tanquam noxia numina*, and in their places were builded two rich & stately Temples, *Templum honoris, & Templum fortunæ:* then began to rule in Rome the like 3. monsters that ruled in Athens, which was *Populus, Noctua, & Draco*, and so in Rome, *Forum, Senatus, & Populus* then was nothing but Armes and armed men in Rome. Alex. ab Alex. lib. 3. cap. 11.

Then *Lu. Equitius* fained himselfe to be the sonne of *Tib. Gracchus*, requested of the people to be *Tribunus* Oros. 5. cap. 17.

bunus plebis: for which sedition, though *C. Marius* in his sixt Consulship committed him to prison, and *Metellus* then Censor told the people, that *Tib. Gracchus* had but three sonnes, the one in Sardinia a souldior in pay, the other a young youth, then brought vp in Præneste, and the third dyed in Rome.

Appian. Ciui. 1.

Yet the people brake the prison, furiously rushed in, and tooke *Equitium* vpon their shoulders, and threatened the Censor *Metellus* to death, & made *Marius* the Consull to be quiet for that time.

Marius and Metellus.

M. Drusus in the like rage dealt with *L. Philippus* then Consull in Rome, *Drusus* being but Tribune of the people, *Tribunus Plebis*, drewe him violently into prison, and being sent for by the Senatours, to come before them into the Senate, answered, the Senatours should rather come before mee in my Courts in Hostilia, and Rostro, so *Drusus* esteemed not the state of the Senate, and the Senators obeied the words of *Drusus*: *Tribunus despexit Senatum, Senatus paruit Tribuno*: *Nihil tam inæquale quam æqualitas*: for as wealth and pouertie are two contraries, yet are they two necessaries: for the one is so made for the other, that one cannot be without another. *Pauperis est errare, diuitis est erogare, Dei est vtroſq; pensare.*

L. Flor. lib. 3. cap. 17.

Aug. de verb. diu serm. 25.

What equality was then in *Antigonidas* a poore Musician, to say, *Cane mihi & Musis*, as well as *Themistocles*, *Cane mihi & Marti*. Many thinke too well of themselues, that their glasse cannot lõg endure.

As

As *Alceſtides* a Tragicall Poet taunted *Euripides*, for that he was three dayes in making three verſes, ſithence my ſelfe (ſaid *Alceſtides*) haue made three hundred Verſes in three dayes, *Euripides* anſwered him, and ſaid, *Tui tantum in triduum ſunt mei autem in omne tempus*, Thy three hundred Verſes are but for three dayes, mine are for all times. Valer. Max. lib. 3. cap. 7.

Like the Foxe that obiected to the Lion, that he brought but one whelpe at once, and I bring many: yea, ſaid the Lioneſſe, but that one ſhall be a Lion which I beare. Gell. lib. 13. ca. 7

But it is otherwiſe with all men, *Nunc cygnus qui modo coruus erat.*

But to returne againe to the poore mans glaſſe, which excuſe themſelues, ſaying, Neceſſitie hath no law, ſometime truly ſpoken: but what neceſſitie had the poore ſouldiors at beſieging of Numantia by *Scipio*, to fill their boſomes with dead mens fleſh, to liue like beaſtes, when they might die like men, beeing by *Scipio* offered martiall pardon, like the Iamnites, who were found with their Idols and Images in their boſomes, after they were ſlaine. Flor. lib. 2. ca. 18 Iamnits.

Or at the ſiege of the Caliguritans by *Pompey* the great in Spaine, after all their beaſts and horſes were ſlaine to ſatisfie hunger, after to kill their wiues and children being aliue, to ſhew their loue and fidelitie to *Sertorius* their Generall beeing dead. Theſe made more of their glaſſes, thē of their Oroſ. 5. cap. 25.

wiues, or of their children.

Rich men are alwaies in necessitie, & haue great need of money, for they want what they haue, yet not ynough, though they haue too much, althogh they haue more then doth them good, vnlesse they make such friends of wicked Mammon, as *Daniel* counselled *Nabuchadnezzar* to giue almes, and to feed poore mens cries, or as *Zacheus* said to Christ, Halfe my wealth and substance I giue to the poor, but some of them will receiue with two handes, but haue not one to giue, like the Priestes of Moloch, called *Chemarims*, euer reaching hands to take.

Rich men are alwaies in necessitie.

Moloches Chemarius.

Septimelius, a couetous Romane, slew his familiar friend *Caius Gracchus*, and carried his head through Rome on a poule to *Opimius* the Consull, who promised any man that would bring him *Crassus* head, the weight of *Crassus* head in golde, *Septimelius* therefore melted Lead into *Gracchus* head, to make it the more heauie, to get the more gold thereby.

Cic. de Orat.

Septimelius promise.

So *Cyrus* head, & so *Crassus* head, the one drownd in blood, and the other fild with melted gold.

Amongst these couetous Captaines *Ptolome* gouernor of Cypres, most ranck with thē in the first front, who perceiuing his ship to be full fraughted with gold and siluer, and his soldiers in great danger to perish, made meanes to get his gold and siluer to Cypres, and after caused the ship and all the soldiers to be sunck, to defraude them of their pay

Valer. Max. lib. 9. cap. 5.

A most wicked man.

pay and booties, of ſuch doth *Iob* ſay, *diuitias quas deuorarunt euomuerint.* Iob 20.

But theſe greedy Captaines will anſwere as *Dioniſius* the Tyrant of *Syracuſa*, who beeing accuſed of a Philoſopher, that he ſpoyled and robbed, not onely men, but alſo committed ſacriledge againſt the Gods, ſaid merrily, I tooke *Æſculapius* Golden beard, becauſe his father *Apollo* had none, I tooke *Iupiters* golden cloake, becauſe it was too cold in winter, and put a cloth cloake on *Iupiter* to keepe him warme. Cic. de natu. deor. lib. 3.

And as for golden crownes and golden baſons, which the Gods ſeemed with reaching forth their hands ſaying, *Accepi non Auferrebam.* Elian. de va. Hiſt. lib. 1.

So many like *Dyoniſius*, will take poore mens houſes ouer their heads, and their lands, & ſometimes their liues to get their lands, and will anſwer ſcoffingly as *Dyoniſius* did, ſo that the poore haue euery where cauſe to crie on ſuch as *Dyoniſius* was.

Many like *Achab* that ſo ſought the poore Prophet *Elias*, that *Elias* was weary of his life for feare of *Iezabel*, and yet *Elias* could command fire and water from Heauen, the one to burne *Achabs* ſoldiers, the other to wet the earth with raine, which had beene long dry and barren for want of rayne. 3. Reg. 19. 4. Reg. cap. 2.

In the old Teſtament, the moſt part of the *Patriarks* were poore heardmen and ſhepheards: In the new Teſtament, the moſt part of the Apoſtles were poore fiſher men, whoſe cryes was alwaies

hard, and whose request was graunted to do wonders and miracles. *Tunc illa viguit pia paupertas.*

Plin. 18. cap. 3. Cic. pro. Rosc. And so the first poore men in Rome were sent for, some from plowing, some from sowing, and some from such like husbãdries, that *At. Regulus* was sent to the first *African* war in Carthage, Q. *Cincinnatus* sent for to be Consul in Rome, & M. *Scaurus* to be a Dictator of all the Romane Armies, so that these poore men, *qui vastissimas glebas cum sudore pessundabant*, that from their goades, their yoakes, and their oxen became to be generalls, Consuls, and Dictators in Rome. *tunc fuit illa læta paupertas.*

Liui. 3.

The gratefull glasse.

THe Prophet reprehending the vngratefull Iewes, to be more forgetfull of their God then Brasse, for the oxe knoweth his Masters crib, and the Asse knoweth his Maisters stable.

The Scripture is full of such vngratefull examples, *Ioseph* that by his great wisedome saued all Aegipt from famine and diuerse plagues, how soone did Egypt not only forget the name and posteritie of *Ioseph*, but also requited the good deserts of *Ioseph*, vpon his children, and childrens childrẽ, with killing and drowning, that the Egiptians became such Tyrants to *Israel*, as *Israel* was vngratefull to God.

Exod. 12.

Many

Many giue faire words and promiſe much: but they performe as little, as *Pharaos* Butler did to *Ioſeph*, and yet I would that ſome would doe as much, for he after long impriſonment of *Ioſeph* by *Putiphar* told *Pharao* what *Ioſeph* did for him when he was in priſon with *Ioſeph*. Exod. 12.

Often Leapers which Chriſt healed, there came but one to giue thankes vnto Chriſt, yet Chriſt asked for the other nine, a caueat to ſuch vngrateſull men, as forget good turnes. Luck. 17. Leapers. A Caueat to vngratefulnes.

In *Africa*, there are many huge monſters, and in India many ſtrange beaſts, I may well ſo call vngratefull men beaſts, for that the Propher cals thē worſe then beaſts, to be vngratefull men.

The *Macedonians* eſteemed vngratefull men, of moſt vnnaturall people to forget the benefits of friends, againſt whome they haue actions by the lawes of Macedon, and ſo thought they in Athens, thoſe vnworthy to liue, that liued againſt the lawe of nature, to haue one hand to take, as *Demoſthenes* ſaid, and not an other to giue. Vngratitude moſt hated in Athens, and in Perſia.

Amongſt the *Perſians*, vngratefull men ſhould not ſcape free from puniſhment, nor yet without markes or notes of infamy, if they were found to be vngratefull, and vnmindful to requite the benefits of their friends.

And therefore the *Lacedemonians* had a Temple in the midſt of their market place, where the Images of the three graces were ſet vp to put vngratefull men in memory, of requitall with thankes. The three Graces.

The first had a Rose in her hand, to signify the sweetnesse of benefits, the second held a braunch of myrrh, to signifie how thankfull men should be for benefits done, and the third signified that it should endure and continue among friends, and that thereby they might not excuse their vngratitude, for that the law of nature saith, *qui accipit beneficium, debitor maneat.*

But in such popular state of common wealth, where common people rule and gouerne, there is alwaies some contentions and diuisions, as in the time of *Samuel*, who whē he iudged *Israel* well and wisely, yet the people would haue a King, & hauing a good King, yet vpon any disliking, and diuision, some followed *Dauid* the good King, and some followed *Sheba* the Traytor.

2. Reg. cap. 19. Sheba the Traytor.

Who might doe more in Greece then *Dionisius* the Tyrant, or more in Rome then *Catiline* the rebell: but *Scipio*, that well deserued of Rome, and saued Rome from Africans and Carthaginians, and hunted *Haniball* out of Italy to Carthage, had no other thankes but banishment.

Scipios thanks banishment.

Furius Camillus, named *Vindex Romanæ Maiestatis*, who had bin fiue times Dictator in Rome, and saued Rome so many times, yet could he not be saued in Rome, that vngratefull Citie to such gratefull men: And so might *Scipio African*, the latter, after he had subdued Carthage and Numantia, he found in Rome, yea, in his owne house *Raptorem mortis inuenit, mortis punitorem non reperit*, the murther

Fu. Camillus.

Murther. Murtherers not found.

ther was found, but not the murtherer.

So the like ingratitude was as well in Greece as in Rome: for who was euer borne amongst the Lacedemonians so syncere, so gratefull, and so louing to his Countrey, as *Lycurgus*, of whom *Apollo* doubted, whether *Lycurgus* was *e numero Deorum vel hominum*, for his great loue and good lawes in Sparta, yet banished from Sparta. Plut. in Lycur.

So *Solon* for the like lawes in Athens, enioyed the like fortune as *Licurgus*. in Solon.

And so *Theseus*, the first founder and Law setter in Athens, the reuenger, and onely Champion of the Athenians, was put to exile out of Athens.

What should I say of *Phocion*, surnamed the good, for his good seruice to his Countrey, and of *Aristides* for his iustice in his Countrey, surnamed *Iustus*, yet might they not be buried in their countrey, so vngratefull was Greece to Greekes. Iustin. 2. Plut. in vita Plut. in vita. Themist.

If it were asked where these great Victors and Conquerors in the battels of Marathon, Salamina, and Artemisium were buried, that defended Greece from ruine and often destructions, it may be well answered, that *Theseus* bones lie in a little rocke, in the Isle Scyros, *Themistocles* in Magnesia, a city in Persia, *Milciades* at Athens in priso, his valiant & noble son *Cymon* had his fathers patrimony *Carcerem & catenas*: the rest of these noble & valiant captains, *Cum dispersis cineribus*, into sundry places, being banished, were buried out of Greece

All

All these might haue said of vngratefull Greece as *Scipio* and others spake of vngratefull Rome: *O ingrata patria, non habebis ossa mea*: for Rome was neuer gratefull to Romanes, nor Greece to Grecians, but all other Kingdomes and Countries most gratefull and liberall.

The saying of Scipio.

Plin. lib. 33. So *Attalus* King of Asia found the Romanes liberall, for that the Romans gaue all the kingdome of Asia to *Attalus*, and *Attalus* againe at his death bequeathed all Asia vnto the Romanes by his Will.

In this I know not which to commend: *Masiniſſa*, King of Numidia, who (for the like loue and liberalitie of *Scipio* & of the Romans) did as king *Attalus* at his death, hauing 54 sonnes, deliuered the kingdome of Numidia to the full power & authority of *Scipio Emylianus*.

Plin. lib. 33. cap 11.

Syloſontis, Gouernour of *Samus*, who hauing but one most rich cloak, whom *Darius* (as yet a priuate man) much commended, which *Syloſontis* most liberally gaue to *Darius*, for the which *Darius* rewarded *Syloſontis* both with the towne, and whole Ile of Samos.

Herodot. lib. 3

Elian. hist. 4.

But in this most vngratefull age, neither loue, benefits, nor seruice is recompenced, how carefull then was *Ioſua* to requite the benefits of the harlot *Rahab*, in hiding the Hebrew souldiers from the King of Ierico, how ready was *Iethro* the Madianite, to recõpence *Moſes* that defended his daughters from the shepheards, and made their cattle to drinke, to make *Moſes* sit at his table, and giue his daughter

Ioſ. 6.

Exod. 2.

daughter *Zophora* in mariage to *Moyſes*.

Euen that wicked King *Saule* ſpared *Cyneus* life, becauſe hee loued the children of Iſrael, and the Elders of Iſrael ſpake to Chriſt for the Centurion, ſaying, *diligit gentem noſtram*: And euery where *Paule* gaue thankes to God and to men, for benefits receiued of God and men. Saule. 1. Reg. cap. 15. Luk. 7 Gal. 4

An vngratefull man is not worthy to liue among men, And (as I ſaid before) actions in Athens, and in Macedonia, and in Perſia, puniſhment.

In Rome, an vngratefull man being bound and made free, if he would not be gratefull to the Patrone, the Maſter, or to the friend that made him free, they might bring him into the Court, and ſay, *Quia liber eſſe neſcis, cibi eſto ſeruus*, & ſhold loſe his Freedome. Actions in Athens, in Macedonia, and in Perſia.

Among the Romanes, if any Citizen of Rome had three children well brought vp in vertue and learning, to ſerue their Countrey, if their parents were poore and bondmen, they ſhould haue their liberty and be made free in Rome. The lawe in Rome.

Among the Perſians their Law was like the Romanes, that the father of ſuch children ſhould be relieued with annuall pentions, and that the kings of Perſia are bonnd to giue a piece of gold to euery woman with child, in euery towne or city where the Kings of Perſia ride through. The Perſians. Law againſt vngrateful men

Among the Lacedemonians, if any poore man had foure children brought vp in military diſcipline according to *Lycurgus* law, the father ſhould the Lacedemonians.

haue immunitie from Taxes and Subsidies, and be made free from all militarie charge.

Then was Pouertie releeued, Artes nouriſhed, Learning eſteemed, and Vertue flouriſhed as they ſay *in vacua Simonidis arca.*

The liberality of Alexander and Traian.

When *Alexander* made as many youths in Perſia, to bee inſtructed in the Greeke tongue and in militarie diſcipline, as the Emperour *Traian* did in Rome, and in all Italie at his owne charge cauſed 5000 youths to be inſtructed in all knowledge and learning, for the vſe and profit of their Countrey.

Cyrus inſtru. ctions to Cræ. ſus.

When *Cyrus* inſtructed *Cræſus* by his owne example, that thoſe friends whom he made rich, *Cyrus* thought them to be his iewels and chiefe treaſures in ſtore.

Then *Cæſar* ſaid, that he had enriched himſelfe when hee had done good, *aut officijs, vel beneficijs.*

The ſaying of Cæſar.

Artaxerxes liberalitie.

Then *Artaxerxes* accepted a diſhfull of water at poore *Sinætes* hand, out of the Riuer Syrus, for *Cyrus* ſake, with the reward of 1000 Perſian coyne of ſiluer.

Cic. pro Archia

Then was learning and learned men eſteemed, when *Scipio African* cauſed the Image of *Enneus* to be made in *honorem Corneliæ gentis*, when *Pompey* the Great gaue to *Theophanes* for a ſmall deale of writing, in aduancing *Pompeyes* greatnes, a whole Citie.

What

What should I name the great *Alexander*, that gaue 800 Talents to *Aristotle*, for writing of one Booke *De Natura animalium*, which *Alexander* was as well able to giue, as *Aristotle* worthy to receiue. Cic. in Bruto. Cic. Tusk. 1. Plut. in vita. Cic. pro Arch.

When *D. Brutus* so esteemed few verses of *Actius* the Poet, that he caused them to be set vp in *aditu templorum*, to honour *Actius* verses, as well as to aduance thereby his owne fame. Cic. Tusc. 1.

And yet in these our daies, meaner men would be so praised, without any liberalitie, *Qui suas effigies cum Phidia in Clipeo Mineruæ includerent*, not as *Themistocles*, being asked, whom he would haue to set foorth his noble victories and worthie prayse? euen he (said *Themistocles*) that can best aduaunce any name and fame, *A quo artes me canentur optimæ*. The answere of Themistocles.

But *Antigenidas*, who wouldclayme *Themistocles* prowesse and fame by Musicke. Many like the Fox would be a lyon by craft, & many would be made great.

Let some men write as many bookes as *Chrysippus* wrot Oracles, vnlesse some such *Mecænas* were in Court, as was with *Augustus* the Emperor, they should bee rewarded but as *Crates* the Theban hath set downe in his *Ephemerides*, *Triobulum Philosopho, fumum Consiliario*, for bookes are *mortui & muti magistri*, to induce any gratitude: And yet in the selfe same *Ephemerides*, *Decem Talenta adulatori*. Flatterers well rewarded.

In Courts flattery is eloquence, and such eloquence as *Pisistratus* vsed to the Athenians, that if Flattery is Eloquence.

Solon had not contraried his eloquence, *Pisistratus* had brought the Athenians from liberty to seruitude, at which time an old man in Athens said, Let all men beware of *Pisistratus* eloquence, which in Courts is flattery, *Lubrica via & vita in Aula versantis.*

Herod. lib. 1

An old mans saying.

In the time that *Pub. Volumnius* was Consull in Rome, *Plinie* writes, that infinit pieces of flesh fell from the clouds vpon the earth, like as the Quailes that fell to the murmuring Iewes in the wildernes: of which, the people gathered some, the fowles of the ayre deuoured some, and some remayned on the earth for certaine daies, without euill smell, or colour altered.

plin. lib. 2. cap. 56.

I thinke now otherwise, that as the Prophet then threatened, that the heauens should be turned into brasse, & the earth to yron, *Cœlum æneum & terra ferrea*, where no liberality, no gratitude, nor thanks scant giuen, that if it were demaunded, as one did to *Diogenes*, on whom should good turnes & benefits be bestowed, it might bee answered as *Diogenes* did, not to children, for that they would forget to requite benefits when they were men: not to olde mē, for that they might die before they did requite benefits: nor to poore men, for that they will neuer be able to requite benefits: nor to any man, but to such as can presently regratifie you.

Diogenes answere to a question.

Cic. de opt. gen

It was not so in Athens, for he that should do good to his countrey, or be any was beneficial, that man should be crowned with two Oliue branches, to animate

nimate others to vertuous exployts, *vberimũ virtutis alimentum honos*, so was *Pericles* the first man crowned in Athens, by the lawe of the Iudges Areopagits, which long continued after *Pericles* in Athens for such as *Pericles* was, that Athens was gouerned by his directions and Consuls 40 years.

Many in Courts can giue good counsell, and few can take it, King *Zedechias* & his nobles, might haue taken counsell of *Ieremie*, *Achab* might haue taken counsell of the Prophet *Elias*, of *Micheas*, as well as of *Zedechias*, and of 400 other false flattering Prophets: but their flattering glasses were all broken at the brooke *Kyson*. 3. Reg. 22.

Their wanted neuer a number of flatterers in Courts, that would *honesta atq; inhonesta æquè Laudare*, wayting and tending hard in Court to haue time to whisper in Princes and nobles mens eares, *qui insusurrant in aures Principum*, as *Cicero* saith. Tacit. 3. anni. Ad Q. Fratrem Cacit. 1. an.

Of such *Tiberius* the Emperour said, they should take great care in Court, to shunne chiefly two things, danger and shame, *ab optimis periculum, a pessimis dedecus.* The councell of Tiberius.

The flint stone is harde, and it was cut in two, *Actius* Rasor, *nouacula Neuei*, the Adamant is harder, and yet dissolued *Sanguine hirci*, and are the harts of men harder then flint and Adamant, that cannot be mollified *Sanguine Christi*, the stone of *Sion*, of which the Prophet saith, *Ego fundamentum posui in Sion lapidem*, this is the stone that we must build vpon, this is *lapis angularis*, which the builders reie- Actius Rasor.

cted, and this is that great mountaine, *quem Deus contriuit in puluerem mortis*, which *Daniel* saw in his visiõn, he is that stone which *Barnard* speaketh of, *de quo sonat tinitus pietatis, et ebullit oleum charitatis*,

Dan. 2. 4. 5.

Iob biddeth man aske the beasts what God hath done for man, and the beasts shall teach you, and aske the foules of the aire, and they shall tell you, Speake to the earth and it shall shew you, or the fish of the sea, and they shall declare vnto you how vngratefull man is to God for all his goodnesse to man, and where man to man should be so gratefull that it might be said, *homo homini Deus*, and not as is euery where seene and proued, *homo homini dæmon*.

Iob. 12. How more thankfull all creatures are to God then man.

And therefore the crie of all creatures of the world is vpon Man: for that man is vnthankfull to God, for the which the heauens cry out and saie, I giue thee light in the day, to walke & to see what thou dost, & I giue thee darknesse at night, to take thy rest and sleepe, and therefore *accipe beneficium*.

The cry of all creatures vpon man.

The Aire.

The Ayre cryeth out on man, and saith, *vitalem tibi præbeo* to liue, and to take thy breath, and all kinde of foules to feede thee, the water cryeth out and saith, I serue thee with all kinde of fish: for thy vse to eate.

The water.

The earth cryeth out on man, and saith, I bare thee first in my bellie, and now I beare thee on my back, and I feede thee with bread, wine, and with all kinde of flesh and fruits, and therfore *redde debitum beneficium*.

The earth.

Con-

Conſider man of the crie of theſe creatures, the crie of Heauen, of the earth, of the water, of the aire, and of the fire, is but *vox famulantis*, the voice of ſeruants. The cry of heauen. Hugo lib. cap. 3 de arca.

The ſecond cry is *vox admonentis*, the cry of the world to man, and ſaith to man, remember man how much God loued thee, *qui propter te, fecit me*, to ſerue man, that man might ſerue God. The cry of the world.

The third cry is *vox comburentis*, the cry of fire to man, *A me combureris*, thou man ſhalt be burned of me, the water cryeth to man *A me ſubmergeris*, in me man, thou ſhalt be drowned. The cry of fire.

The earth and hell cry, *A nobis deglutieris*, thou man ſhalt be ſwallowed and drowned of vs, & therfore Iudge *ſupplicium*. The cry of hell.

The Bloody glaſſe.

NOw to the cry of blood, which is the greateſt and lowdeſt crie: for that it is hard out of earth into heuen, for God teſtified ſo himſelfe frō the bloud of *Abel*, who did *Edere clamorem ad cœlum*, that aſcended vp to heauen to complaine againſt *Caine*, and from the blood of *Abel* to the bloud of *Zacharia* the prieſt, *ſanguis edit clamorem*.

The blood of *Stephen* the firſt Martyr, cryed to heauen for Iuſtice againſt the wicked Iewes: for this ſinne is ſo hatefull to God, that though God loued

loued *Dauid* well, yet God forbad *Dauid* to build him a temple, *quia vir sanguinis fuit*, because *Dauid* was a man of bloud.

Dauid

I haue in my bookes of consent of time, and Stratagems of Ierusalem and the histories of the Iewes & Romans, sufficiently proued with examples for that *mouent magis exempla quam verba.*

And therefore Christ himselfe crieth out with a watch word vnto vs, *vigilate & orate* for that foules in the ayre, and stones in the street will bewraye bloud: Augustine also notes some kinde of men in whom there is nothing but *Cupiditas nocendi crudelitas vlciscendi.*

Aug. lib. 22. cap. 74.

If *Crœsus* the only wealthie man of Rome had beene so contented, or by *Actius* Tribune of the people perswaded to stay better as a Consull of Rome then rashly to go to the Parthians where he heard a voice of on which cryed figges of Caunea, which as the historie saieth, prognosticated his death in Parthia, such a voice hearde *Amilcar.*

Terrible voices.

The voice and crie of bloud was heard in Ierusalem *Migremus hinc* a while before the destuction of the Cittie, & againe another voice before that time, *Væ ciuitati væ & populo.*

Ioseph. lib. 7. cap. 12.

This crie was more terrible in Hierusalem then the crie of the Romane Centurian in Rome *Hic manebimus optime* which stayed all the citizens of Rome in Rome, & would haue fled for feare of the Gaules, to Veios.

A crie in Ierusalem.

The

The cry and voice of *Samuels* shadow to *Phætonissa* at Endor, that *Saule* should die *Gilboa*, this voice was as sweete to *Saule*, as the voice of *Elias* to *Achab*, that dogs should lick his bloud in *Israel*, in the selfe same place, where dogges lickt *Naboths* blood. 3. Reg. 21.

The cry of a voice, to *Augustus* the Emperour at his last going out of Rome was, that he should neuer returne againe to Rome, which was as sweete to *Augustus*, as the voice hard of *Nero de Mausolo*, that the Senators made hast to send executioners to kill *Nero*, or to bring him aliue againe into Rome, but he preuented both, kild himselfe. The voice of Augustus.

These voices of the cry of blood, are more terrible then the roaring of Lions, of Tigers, and of Elephants in Theatrall hunting in their games of Circenses at Rome. The voice of blood.

Ye more terrible then the *Egyptian* stratagem to the *Scythians*, who perceiuing the *Scythian* souldiers to be the best horsemen, though in Egipt they cānot abide an Asse, yet for necessitie sake, they got a number of Asses together, whose cry so terrified the *Scythian* horses, that they made as great hast to returne from Epypt to Scythia, as the *Ammorites* did from *Gabaon*, when hailstones and great stones slue them in their flight to Bethoron, this was a cry of blood from heauen vpon the *Ammorites*, to reuenge *Israel*: and this cry is from the bloud of *Abel*, to the bloud of *Zacharias* the priest. An Egiptian stratagem. Scynthian Horses. Bethoron.

The Scythian historie much agreeable to this,

that when they came to Perſia, ſtayed longer then they did in Egypt, and beeing ſent vnto by *Darius* to know when they would make an end of their marching and ſtand in batteil to fight, they anſwered, *cum ad ſepulchra venirent parentum*, *Darius* ſhould know that they came with a cry of bloud to reuenge *Scythian* bloud, vpon their fathers tomb ſo God doth limite time to be the Iudge and arbitrator of all controuerſies, *lex talionis*, bloud for bloud.

The anſwere of the Scythians to Darius.

So God reuenged the Tyrannie of *Adoniſebech*, who had ſeauentie Kings vnder his table, fed with the crums that fell vnder his table, without fingers to their hands, and without toes to their feete.

Adoniſebech. Iud. 1.

The like tyranny vſed *Abimelech* a Iudge in Iſrael, who kild 70 brethren at one time, in one place, and vpon one ſtone, *Turcorum Tyrannis.*

Iud. 9.

The Tyrants and Vſurers Glaſſe.

Vſurers are monſters.



Oets faine, that *Briarius* was ſuch a monſter, that he had a hundred hands, and fifty bellies, but there be ſome more monſtrous, that haue more then a 100 hands to rob and to ſpoyle the poore, and more then fifty bellies, to eate & deuoure the poore, I meane the monſtrous vſurers.

Theſe

These be the moathes that eate mens clothes off their backs. These be the Canibals, which *M. Cato* whipt out of Sicilia. These bee the Caterpillers which *Lucullus* banished out of Asia: Vsurers the Moathes, Canibals, and Caterpillers.

These be the rauening Harpeies that deuoures mens corne yet on the ground, which *Lu. Genutius* exiled from Rome: And these bee they, whose bread in their bellies shall be turned into Serpents gaule. So *Iob* sayth, *Panis in vtero vertetur in fel aspidum.* Iob. 20.

For it was lawfull in Rome before this time for Vsurers, for want of payment, to vse their Creditors, as men vse their wiues: So *Cælius Plotius* a great Vsurer in Rome would *Constuprare Ti. Vituri-um*, and so *Papyrius* would *Pelicere Publium ad libidinem*, for not making satisfaction of his debt to the Vsurer, *O seculum Dæmoniorum*, for men to vse men with buggerie. Alex. ab Alex. lib. 1. cap. 7.

Archimedes was named amongst the Greekes *Hecatonchera*, for that he could shoot at one shoot a hundred bullets: These bullets of *Archimedes* was as terrible to the Romanes in Syracusa, as *Dionisius* tyrannie was in Greece, or *Tarquines* pride was in Rome, and yet all these ioined together, are not so terrible as tyrannicall Vsurie. Plut. in Marcello.

There was a barbarous Nation in Scythia called *Anthropophagi*, that feede on mens flesh, now dispersed to diuers Kingdomes and Countries vnder diuers names, as Tyrants, Vsurers, and bloudy massacres. Anthropophagi Tyrants and vsurers.

Vſurie allowed in Egypt.

Yet in Egypt the Glaſſe of Vſurers was much accepted and allowed by Law: for the Vſurers in Egypt might arreſt the body of the Creditor before he ſhould be buried: which was the greateſt infamie that could be in Egypt.

Alex. ab Alexandro. lib. 1. cap. 7.

Yet by the Law of *Senatus Conſultus* in Rome, that which by the Lawe of the twelue Tables in Greece, Vſurers that did vſe *pro arbitrio fænerari*, were bridled for their acceſſe in Vſurie, as by the ſelfe ſaid Lawes are ſet downe, *De modo credendi per Senatus conſultum.*

Agis

Vſurers tables of debts burned at Athens.

In Athens of long time, Vſurers made too great exceſſe of vngodly gaine, vntill *Agis* time, duke of Athens, who burned all their Tables of Debts in the Market place; and called Vſurers *Tyrannos.*

Vſurers baniſhed.

In Sparta *Lycurgus* made a Law, to baniſh Vſurers out of the confines of Lacedemonia, ſo odious and hatefull a name was Vſurie, that the name of an Vſurer and the name of a Tyrant were all one, and was more monſtrous in many countries then thoſe monſters which *Plinie* writes to bee in Africa, ſome with heads like dogges, ſome with long eares to their feete, and ſome without eyther head, or eare, but with one great eye in the middeſt of their breaſtes, like *Polyphemus* the Cyclop.

Vſurers compared to African monſters.

Platoes ſaying.

But as *Plato* ſayth of Vertue, If Vertue might be ſeene, it would make all men much enamored with it: and ſo of theſe monſters, it would terrifie

terrifie any man to looke vpon them, if their inward foulenesse might be seene outwardly.

Heraclitus a Philosopher of Ephesus was willed to make some speech concerning loue and concord amongst the people, beeing much molested and troubled by two great enemies, Vsurers and Tyrants: the Philosopher to satisfie the request of the people, went vp to the Pulpit, and called for a dish of cold water, and a little meale on a trencher, which the Philosopher put into the dish of water, mingled together, and dranke it vp, and came downe from the Pulpit without any more words. Heraclitus stratagem.

Some of his friendes most desirous to knowe what he meant therby, answered, *Torquatus Sextus* knew his fathers meaning, and *Periander* knewe *Thrasibulus* minde, when the one did with his staffe *Percutere capita papauerum*, and the other, *in detruncatione spicarum*. Thrasibulus stratagem. Herodot. lib. 7

These dumbe stratagemes of mine did signifie the like, that *Sextus* should eyther banish the greatest men of the Gabians, or should take off their heads, and so *Periander* to doe the like execution vpon the Nobles of Corinth. Periander.

So that nothing can call Tyrants from their Tyranny, but punishments, *Antiochus* that cruell Tyrant, after that God had plagued him for his Tyranny in Ierusalem promised and vowed to repaire the Temple, and to recompence the harme and euill that he did to the poore Iewes, *se æquales Iudæ-* 2 Mach. 9. Antiochus promise.

os Athenienſibus facturum.

Wicked vowes. So did *Heliodorus* vow and promiſe to the High prieſt(after he was whipt and ſcourged by a greater Captaine then himſelfe, for his robbing of the Temple)amendment of his Tyranny, which was greater good workes then ſuch Tyrants could performe.

2.Reg.15. Act.23. Such trecherous vowes told *Abſolon* to the King his father *Vadam et reddam vota mea*, the like vowe made the Iewes to the High prieſt, *Nihil guſtaturos*, before they would kill *Paule*.

Such vowes and ſacrifices the Prophet reprehendeth, for that they were bloody, cruell, & Tyrant like, and of ſuch the Lord ſaith, I delight not in your vowes and ſacrifices, *quia manus veſtræ plenæ ſunt ſanguine*.

The difference betweene kings and tyrants. The difference betweene Kings and Tirants is, that the King holdeth his ſword in his hand, *in munimentum pacis*, the Tyrant *vt timore magno, magna compeſcat odia*, ſaith *Seneca*, and therefore the life of a Tyrant is ſhort & execrable, for his bloody glaſſe can not long endure.

Seneca.

Thales ſaying. For *Thales* the Philoſopher beeing asked what was the ſtrangeſt ſight he had ſeene, anſwered, *Tyrannem ſenem*: For if a Tyrant ſcape *Scylla*, hee falleth into *Charibdis, fugiens arma ferrea irruet in arcũ æreum*.

Iob.20.

All Tyrants thinke and ſay as *Dioniſius* the elder ſaide to his ſonne, that Armed men are the ſureſt friends for Tyrants to truſt vnto, at which *Plato* ſmiled,

ſmiled,& asked what euill Tyrants doe, they muſt be ſo guarded,ſo it ſhould bee ſaid an other *Philoſopher*,thar Tyrants ſhould be,*muniti gladijs,et ſepti venenis*,to keep them from doing harme to others, for Tyrants are alwaies armed to doe euill, they ſay *licet ſi libet*. The ſaying of a Philoſopher of a Tyrant.

Antigonus was of an other minde then *Dioniſius* was, & ſaid that faithfull friends,the loue & good will of ſubiects, are a ſtronger band then *Dioniſius* band,and therefore Kings ought to make much of their Subiects,to loue and to haue care ouer them *Rex ſubditorum commoda quærit, Tirannus ſua.* Antigonus. ſaying. Ariſt.lib.8.polit cap.10.

It is moſt neceſſarie that they which feare not god ſhold be puniſhed of God,& therfore was *Iſrael* afflicted by *Pharao* in Egypt,bitten in the wilderneſſe by Serpents, murthered and ſlaine in their Countries by many Tyrants, diſperſed and ſcattered to all parts of the world, vntill they knew the Lord. Iſraelits afflicted.

So *Manaſſes* confeſſed, after much bloud and tyrannie in Hieruſalem,& ſo *Nabuchadnezzar* acknowledged God,to be God, whē he was caſt out from amongſt men,to be as a beaſt among beaſts, who thought before to ſubdue the whole world,*vt ſolus diceretur Deus*. Paralip.34. Manaſſes. Iudith.23.

The ſwallowing of *Dathan* and *Abiron*, with the reſt of their complices, quicke to the earth, was to put the people in feare, thereby to feare God: the Trumpets,the ſmoking and quaking of Mount Sion,was to terrifie the Iewes(ſaid *Moiſes*) *ne peccarent* Num.16.

rent in Dominum.

Assuerus. The poore scattering and dispersed Iewes in Persia, the Lord appointed one *Mardocheus* to looke vnto them, that *Assuerus* the great king of Persia, that said to *Haman*, Doe with the Iewes what thou wilt, as *Zedechias* King of Iuda said to his Nobles, Do with *Ieremie* what you please.

Pharaoh. And to the poore Hebrewes in Egypt, vnder that cruell Tyrant *Pharaoh*, God left one *Ioseph* to comfort Israel, one *Moses* to deliuer *Israel*, and one *Ioshua* to fight for *Israel*, that neyther *Assuerus* in Persia, nor *Pharaoh* in Egypt, could vex the people of God, no more, nor no longer, then God suffered.

bloudy Tyrants But as these bloudie Tyrants delighted much in bloud, so the crie of bloud followed them to their graue. And so of these wicked Vsurers, that as the Tyrants were neuer satisfied with bloud, so they are neuer satisfied with money.

Nehe. 5. That some of the Iewes were so oppressed by the rich Vsurers in Iudah, that they were forced to satisfie these Vsurers with the sales of their sonnes and of their daughters, to be their vassales and seruants, vntill *Nehemias* beeing then in great fauour with the King of Persia, rebuked them, and shamefully reprooued them for their abhominable Vsurie.

The tyrannie of vsurers.

The law of the 12 Tables. For before the Law *Sisactheia* was made against Tyrants and Vsurers, it was lawfull (as I said before) by the Lawe of the twelue Tables to satisfie themselues with cutting in pieces of the dead bodies,

bodies, and so to be paied of their debts by pieces of dead mens flesh.

But few doe *fœnerari domino*, which is vaileable Vsurie, and great gaine, to gaine *Sextuplum & centuplum*, and not such gaine, as *Symon Magus* the Sorcerer, to offer money to the Apostles, that vpō whomsoeuer hee should lay his hands, might receiue the Holy Ghost, to gaine money thereby: Nor with *Ananias* and *Saphira* his wife, to make a lye to the Apostle, and to keepe backe the money which should haue beene confest to *Peter*. Nor with such couetous men, as wish *Mydas* hand, that whatsoeuer they touch, should be gold: nor with ambitious men, to wish *Giges* ringe, that whatsoeuer they say or doe, should bee magnified by the people.

Simon Magus.

Giges ring.

This is not *fœnerari Domino*, this is not to make friends of wicked Mammon, to giue almes to the poore, to feede the hungry, and to clothe the naked, this is not to relieue the fatherlesse, the oppressed, and defend the cause of the widdow.

Esai. 1.

But these ambitious Tyrants haue nothing in their hearts and mouths, but *vtinam*, so *Gaal* said, *Vtinam populus iste esset sub manu mea*, so ambitious *Pyrrhus* spake of the Romanes, so ambitious *Haman* spake of the poore Iewes in Persia.

Pyrrhus.

Thus they by wishing and speaking, climbe from one rotten bough to another, as *Augustine* sayth, *Per pericula ad periculum grandius*, till the rot-

ten bough bee broken, and then their ambitious glaſſe is broken.

Heſt.3. The ambitious Tyrant as the baſe Gorſe, which would be King amongſt the Trees, like *Abimelech*; and yet one *Mardocheus* or other is alwaies in their ſight, that troubleth them: Like that prowd and ambitious *Haman* obtained of King *Aſuerus*, *Omnem nerem Iudæorum*, for one Iewes ſake to reuenge his malice vpon all the poore ſcattered Iewes through all Perſia.

Esther.3.5.

Mithridates. *Mithridates* of meere ſpight to the Romans cauſed all the poore Romanes, diſperſed throughout all Aſia, to the number of 80000 to bee ſlaine in one day, for the hatred hee had to *Lucullus* and *Pompey*, *Qui vna Epiſtola* 30000 *Romanorum ciuium intremito.*

Val. Max. lib. 9 cap 2. For crueltie and tyrannie, the Thracians, a Nation to whom no crueltie ſeemeth cruell to ſawe quick men in the middeſt, to make the parents eat their owne children, a nation, *cui nihil eſſe nephas putarunt*, not their moſt cruell King *Numulizinthes* might not in Tyrannie match *Pto. Phiſcon*. of whō *Ioſephus* make mention.

Lib. Antiq. 2 Who cauſed his only ſonne to be ſlaine before his face, his head to be cut of, both his hands and both his feete in like ſorte cut off, and ſend it in a rich cheſt couered to his mother *Cleapatra*, and his wife, as the hiſtorie ſaith, *pro munere natalitio matri miſit.*

To what end ſhould I recite the Tyranny of *Ochus*

chus, surnamed *Artaxerxes*, who buried *Ocham* his sister and his mother in lawe aliue, who slue an hundred more of his childrens children, *Cum centum filijs ac nepotibus iaculis cõfixit*: for that they were well beloued and much exteemed in Persia, the only cause of their destruction, *vt hijs trucidatis tutius regnaret.* Euseb. Chron. 12.

Yet all the Tyrants of all Tyrants of the world, nor all the pollicie and inuention of man, *Epeus* wooden horse to destroy the stout Troians, *Perillus* brasen Bull, to destroy the *Agrigentins*, nor all the *Mathematicals* inuention of *Archimedes* to destroy the Romans, could not come nigh to that diuelliſh stratagem at Westminster. Archimedes. Cic. in pis.

The glasse of Images.

ONe thing of the cry of Gods, and of Images, to shew forth some superstitions. *Vatinius* a Roman Citisen, walking in an euening out of Rome, met with *Castor* and *Pollux* that cryed to *Vatinius* and said, that King *Persius* was taken, and all his Macedonian Armies called *Phalanges* slaine. Cic. 2. de natura. de or.

Mars himselfe was also seene taking the Romains parts against the Brutians, and Lucanians, at the battell of *Thurina*; where *Mars* snacht a Roman Ensigne, and cryed aloud to the Romans, to followe him, who rusht before them, through the midst of Val. max. lib. 1. cap. 8.

their enemies, when *Phab. Lucius* was Consul.

Againe beasts also spake in Rome, which is most strange, that a dog spake in the time of *Tarquine* the proud, and another time a serpent did barke, for the lowing of an Oxe, should be turned to the voice of a man, when *Pub. volumnius* was Consull in Rome.

Oxen spake in Rome.

Yet why should not Oxen speake in Rome, as well as Oules in Athens, for as *Bos in Lingua* was in euery mans mouth in Rome, so *Noctua Athenis*, was in euery mans mouth at Athens, so that Oxen in Rome, and Owles in Athens spake all, and did all, without which, nothing could be done, nor nothing could bee heard in Rome, or in Athens.

Oules in Athens.

Plut. in lisando.

During the time of the Peloponesian warres, which continued seauen and twentie yeares: Snailes ruled & gouerned the most part of Greece, that it was as common a speach amongst the Lacedemonians, *virtus et sapientia testudini cedit*, that snailes were in Sparta, as Oxen were in Rome, or Owles in *Athens*, and all cryed in one voice, *Ius in armis*.

Iul. pollux. lib. 9. de verum vo.

Bulles sometimes in Englande.

Wee had also Bulls in times past in England, that so cryed, *Ius in armis*, to burne, to kill, and to destroy, which *Simon Magus* the Roman sent to shed as much bloud in England, as *Manasses* did in Iuda.

For which bloud, the Lord did send *Latruncu-los Chaldeorum Moab, & Ammon* to destroy *Iuda*, and

and wee thanke God, and say with *Ieremie*, *mirum quod non consumpti fuissemus*, and againe say with the Prophet *Dauid*, that our watching had beene in vaine, (from Spaniards and others) *Nisi dominus Ciuitatem, custodijsset*, and againe with *Isa*, say if God had not seured his Church, and the remnant of his people, we should haue beene destroyed like *Sodom* and *Gomorrha*.

But now the Image of fortune, spake twise to the Matrons of Rome, giuing them great thanks, saying, *Recte me Matrone vidistis*, and at another said *Rite mihi dedicastis matrone*. Plut in Coroli.

The Image of *Siluanus*, was heard out of the wood *Arsia*, crying aloud, *uno plus Hetrussi cadent*, And the Image of *Ceres* at Myletum, at which time *Alexander* besieged Miletum, and tooke it, and for that his soldiers spoyled, and burned the Temple of *Ceres*, the same fire burned *Alexanders* soldiers, *hinc timor nimius*, hence grew the feare of Images, to be more then the feare of *Alexander*. Lactan. instit. lib. 2. cap. 8.

So is it Historied, that the Images that *Aneas* brought from Troy to Italie, were first placed in Lauinium, a towne which *Aneas* builded, but after Aneas death, *Ascanius* his sonne brought those Images to his City Alba. Dion. lib. deorum lib 1.

but these Images being not contented to bee taken from their first seate, remoued themselues without the hands or helpe of men, from Alba to Lauinium againe, *hinc nimius cultus*.

But theſe are dreames and imaginations of ſuperſtitious melancholy people ſo deeply wrought that they thinke to heare what they heare not, and to ſee what they ſee not. So *Ariſtotle* writes of one that neuer went abroad, but he thought he ſaw alwayes an Image euer obiect againſt him.

Ariſt. lib. 3 Meteor.

Another perſwading himſelf that he was ſo light, got yron ſhoes, leaſt the wind would blow him away. Another got barkes of Trees bound about his middle, leaſt he ſhould bend and breake in the middle. I wrot of this in another place.

Rhodiginus.

So ſtrange are theſe paſſions of Melancholie, that one held his head vpon his ſhoulders, imagining that *Atlas* being wearie, would let the Heauens fall vpon his head, and kill him.

Melancholy Imaginations.

Another perſwaded himſelfe, that hee had no head, but it was cut off: another imagined that his noſe was bigger then his whole bodie: and another at his death told his friends, that he was willing to die, but that he feared theeues which lay in ambuſh in the middle Region, among the Clouds.

So one thought his ſhoulders and burtockes to be glaſſe: another beleeued, that he was the ſnuffe of a Candle, full of imaginations and thoughts, theſe are but few words.

Cor. Agrip. lib. 1. Occult. Philoſ.

This was the cauſe why Images were ſeene, and the crie of Images heard, *Hinc nimius timor*, too much feare, too much ſuperſtitious worſhipping, that

that one of *Camillus* souldiors asked the Image of *Iuno* in Latine, *Vis migrare Romani.*

Alcanes would shew his skill to make lame *Vulcane* streight, because hee should not bee called *Claudius Deus.*

Phidias was like to be stoned of the people, for that he made the Image of *Minerua* in yuorie and not in brasse, to continue long. Phidias.

Appelles mused how he might diminish the mole on *Venus* cheeke. *Xeuxes* how he might make lesse the staine on *Helens* face. Appelles.

Euphranor after he had shewed his greatest cunning in limning and setting 12. Gods in Athens, he imagined to make such an Image to *Neptune*, as should farre excell the Image of *Iupiter.* Euphranor. Val. Max. lib. 8. cap. 2.

Many Images were made in Greece, some like Mares, that Horses neyed vpõ them: some like bitches, that dogs followed them: and some made in brasse, like Kine, that Buls lowed vpon them: and some like women, that some yong men fel in loue, that *Homer* thought good to banish such Painters out of Greece. Aeli. ver. hist. 2.

What should I speake of *Romulus* Scepter, of the Image of *Seru. Tullius*, and of the Image of *Claudia* the Vestall Virgine, who though the three Temples were burned with fire to the earth, yet the fire could not approach to these Images and Scepter.

Such terrour and feare were of Images in all Countries, that for the taking of a tyle-stone from the

the Temple of *Iuno* by *Fulv. Flaccus*, hee and his two ſonnes died for it: which thing ſo frighted the Senators, that they ſent the tyle-ſtone backe again to *Iunoes* Temple.

Liv. 42

The like puniſhment *Qu. Pleminius* had for the ſpoyling of *Proſerpinaes* Temple, ſo that king *Maſiniſſa* being preſented with certaine yuorie teeth, which came from Melita, vnderſtanding they were *Iunoes* teeth, with much feare excuſed himſelfe, and ſent them backe againe, leaſt the goddeſſe *Iuno* would be offended with him, as ſhee was with *Flaccus*.

Iunoes teeth.

The feare of Images was in many Countries, that neyther Religion nor Lawes were made, vnles they were authoriſed by Images, and permitted by Augurers.

The feare of Images.

As in Creete King *Minos* was wont euery ninth yeare to climbe a high rocke, and there to ſtay a while, as though he were that while inſtructed by *Iupiter*, with what Religion and Lawes he ſhould rule the people of Creete.

Plut. Mirrors.

And for that theſe Kings would obſerue their Religion and Lawes, by their Gods thus authorized, *Cne. Calpurnius*, in his time, beeing Conſull, by the conſent of the Senatours made a Decree, That all Philoſophers and Chaldæan Aſtrologers ſhould bee baniſhed out of Rome and Italie, within tenne dayes, leaſt they ſhould deceiue the people with Philoſophie and Aſtronomie.

Val. Max. de Relig. cap. 3

Philoſophes baniſhed from Rome.

Egipt

Egipt the Mother of all ſuperſtition, which carried their Gods before them in their Enſignes, as chiefe Capraines; with her two daughters *Athens*, and *Rome*, were euer accuſed with the ſuperſtition (ſome time) of *Hieruſalem* and *Samaria*, which the Prophet calles *Aholah* and *Aholibah*: two common harlots that defiled themſelues with the Idolatrie of the *Aſſirians*, and the *Babilonians*, and the *Caldeans*.

The houſe of Iuda, & Iſrael, compared to two Harlots. Eze. 23.

In *Egipt* the *Iewes* were taught to ſay to *Aron*, *fac nobis Deos*, make vs Gods to goe before vs; ſo that in *Rome* they buried Horſes, in *Greece* Dogges, in *Egipt* Cates, Crocodiles, and many other ſuch Foules, and Beaſtes, and that by ſuch men as were Emperours and Kinges.

Horſes, Dogs, and Cats burned.

Alexander the great, buried his horſe *Bucephalus* in *Bucephalia*: *Comodus* an Emperour of *Rome* buried his horſe *Praſinus*, in no baſe place in *Rome*, but in *Vaticano*: and King *Merthes* made rich Tombes for his Crowes, Cats and Crocodiles, *in palude myridis* in *Egipt*.

Alex. ab Alexandro Lib. 6. cap. 19.

I wiſh it were ſo amongſt Chriſtians (that ſhould feare that curſed ſentence: *Curſed bee they that ſerue Idoles and Images*) that they would alſo bury their Images, as theſe Heathen Princes haue buried their beaſtes; or as *Iacob* did *Rahels* Image; burne them as *Ioſias* did in *Hieruſalem*, and threw the aſhes into *Cedron*.

Deut. 27.

Sometime Pope *Adrian* in *Rome*, would haue done (as *Iacob* and *Ioſias* did in *Iſrael*) deſtroy

Pope Adrian. Gen. 35.

Hiefield, cap. 7. de terra. ſtroy all Idols and Images throughout *Rome* and all *Italie*: calls his Cardinalls and Cleargie to a Synod, where this whole purpoſe was opened; that many ſecrets done by the Popes and Cardinalls, were reuealed by theſe Images *per clandeſtinus intermatros*.

One of his Cardinalls ſaid, Holy Father, if you burie theſe Images as *Iacob* did, ſome will ſeeke them out as *Laban* did: if you burne them as *Ioſias* did, and throwe the aſhes into *Tiber*, the wind will ſo ſcatter the aſhes, that they will increaſe to as many Images, as the *Serpents* teeth of *Medea* did to armed men.

4. Reg. 23.

4. Reg. 16. In the time of *Achab* and *Manaſſes*, *Iſrael* was full of Idolarie, nothing but *Idolatria ſortilegia & homicidia*, the Altar and the gods of *Damaſcus*.

In the time of *Amaſias* the gods of *Edome*: in the time of *Achas*, not onely the gods of *Damaſcus*, the gods of *Edome*, but alſo the gods of *Syria*, for *Achas* ſaid; *Dij regum Syriæ auxiliantur eis*, I will worſhip and ſerue them.

The gods of Edom.

2. Paralip. 28.

So that Images in *Iſrael*, were as much honoured and worſhipped as amongſt the Greekes and the Romans; *qui quærebant Deum inter deos*, that ſought out God amongſt their Images.

King *Aſa* did not ſo, he deſtroyed their Idols and their groues in the land of *Iuda*. *Ioſephat* ouerthrew their gods and their Altares in Mount Sinay. *Ezechias* purged the Temple of *Ieruſalem* of their idolatrous reliques, and brake the braſen Serpent into powder.

3 Reg. 15.

4. Reg. 18.

The

The Poet faines, that the three fatall Ladies of destinie were appointed Scribes and Secretaries vnto *Iupiter*, to write his lawes and decrees in brasen Tables, which the Heathens did more reuerence and esteeme then the *Iewes* did the Table in *Mount Sinai*, written by the finger of God, and there giuen to *Moses* to instruct the children of *Israel*. Metamorph. Exod. 20.

Amongst the *Ephesians*, the maiestie of the great goddesse *Diana*, whose Image came downe from heauen was great, and so great, that *Paul* escaped narrowly from them aliue. The Image of Diana.

The Image of *Moloch* in *Tophet* in the Valie of *Hinuon*, where they offered their sonnes and daughters, in sacrifice to their god *Moloch*, where not onlie the King of *Moab*, offered his eldest sonne, that should raigne King after him: but *Ahaz*, King of *Iuda*, did offer his sonne through fire. Moloch. 4. Reg. 23. 4. Reg. 16.

At the spoyle of *Rhodes*, the Citizens requested nothing, neither wealth, nor treasure at *Cassius* hand, but this, *ne a cunctis Deorum simulacris spoliarentur*. That he would not take their gods away altogether. So did *Laban* expostulate with *Iacob* for his gods, and so did *Micheas* runne after the Tribe of *Dan*, for his *Image*: and, so many runne to *Rome*, to *Hispaine* after *Images*, and some keepe their Images close in *Great Britaine*.

FINIS.